Murder Punished;

AND

PARDONED

OR,

A True Relation of the Wicked Life, and Shameful happy Death of *Thomas Savage*; Impriſoned, Juſtly condemned, and Twice Executed at *Ratcliff*, for his Bloody Fact in Killing his fellow-ſervant, on *Wedneſday, Octob.* 28. 1668.

By us who were often with him in the time of his Impriſonment in *Newgate*, and at his Execution:

Robert Franklin, Thomas Vincent,
Thomas Doolittel, James Janeway,
Hugh Baker.

To which is annexed a Sermon Preached at his Funeral.

The Twelfth Edition; with the Addition of the lewd life, and ſhameful death of Hannah Blay, *who was condemned and executed for being guilty of the bloody murther committed by* Thomas Savage. *With other new Additions.*

London, Printed for *P. P.* in the Year, 1679.

To the READER.

IN the following Narrative you have a Relation of the bloody murther committed by T. Savage, with an account of the wonderful mercies of God to his poor soul after the committing so bloody a sin. To which is added a short relation of the carriage and Behaviour of that vile Strumpet Hannah Blay, during the time of her being in Newgate to her Execution: which, though it hath nothing in it worthy to be related, yet, she being an instrumental cause of that bloody resolution, was thought fit to be inserted, that she may remain as an example of shame to all leud women, and a severe example of Gods justice upon such cruel monsters, who are not contented with endangering the soul of such ignorant young men, that have not the fear of God before their eyes, with their abominable Whoredomes and Adulteries, but as it were to make sure of destroying both body and soul together by adding to their former sins the guilt of shedding innocent blood: And as you have a wonderful instance of Gods free-grace to the soul of T. S. so the foulness of his fact, the danger of damning his soul, and the twice shameful execution which he suffred, may be a means to preserve all young men and Apprentices from being guilty of the like fact. And as a help to you herein, you are advised to be very careful what company you keep. That you addict not your selves to drinking, or gaming, or company-keeping, which is the ruin of many young men, who by getting a habit of keeping company, or other Vices, are to often drawn to purloin from their masters, to maintain them in their extravagancies, by which means they do not only run the hazard of exposing their bodies to publique-shame, if they be discovered, to the great grief, and even heart breaking of their friends, when they hear of their ill courses but the wrath of God and eternal damnation of their poor souls, as you may see in the Narrative of T. S. who first began with Company-keeping, from Company-keeping to Whoring, from Whoring to Thieving and murther. And lastly, be careful to spend the Lords-day, and all thy other spare time in the service of God, as reading, Praying, hearing the Word preached, which may be a meanes to preserve thee from the guilt of sins of this nature, and other sins likewise, if thou apply thy self seriously to this work. But whiles I am advising of others, I my self commit an error in exceeding my bounds, being confined to a Page, I rest.

A real well-wisher to the eternal happiness of your immortal soul.

BLood doth cry aloud; the blood of man, when violently ſhed by cruel hands for private revenge or covetouſneſs, or the ſatisfaction of ſome ſuch baſe luſt, doth cry as far from Earth to Heaven for vengeance: And however ſome horrible murder may be ſecretly plotted and as ſecretly effected, yet ſeldom are they long unpuniſhed even in this world, for beſides that ſometimes the guilty accuſing conſciences of ſuch Perſons who have committed this heinous crime, do ſo inwardly laſh and torment them, that they can find no reſt until they have made diſcovery of the Fact with their own mouth; there is the all-ſeeing eye of ſin revenging God, which doth find them, and a ſtrange hand of his Providence which doth often Follow them, and entangle them in their ſteps (when they are flying and ſeeking ſome hiding-place) which doth as it were bind them before they are in chains, and deliver them before they are aware, into the hands of Juſtice to be puniſhed.

But there is another blood which doth ſend forth a louder cry, namely the blood of the Lord Jeſus Chriſt, which was ſhed for the ſins of men, which ſpeaketh better things than the blood of Abel, *crying for mercy and forgiveneſs, This blood hath ſuch prevalency and vertue, that when it is applyed by Faith unto the moſt notorious Malefactor guilty of blood, as well as other wickedneſs: it doth out-cry and drown the voice of blood and every other ſin, and waſheth the moſt impure Soul, dyed in ſin unto a ſcarlet and crimſon hue. This blood we hope was ſprinkled upon the Conſcience of this Murtherer, who had a little before embrued his hands in the blood of his Fellow-ſervant: for having given ſuch evidence of his ſincere repentance, and true faith, unto ſeveral of us Miniſters and other Chriſtians that were with him, before and at his Execution: we hope, though he were juſtly puniſhed with the firſt death by the hand of man for his crime, that through infinite free Grace and Chriſts blood, he hath eſcaped the ſecond death and wrath of God in Hell. The narrative may give the ſame ſatisfaction to others, which the Publiſhers thereof have received, which is as followeth.*

THomas *Savage*, born in the Pariſh of *Giles* in the Fields, he was put out Apprentice to Mr. *Collins*, Vintner at the Ship-Tavern in *Ratcliff*, where he lived about the ſpace of one year and three quarters: in which time he manifeſted himſelf to all that knew him, to be a meer Monſter in ſin: in all that time he never once knew what it was to hear one whole Sermon; but

uſed to go in at one door, and out at the other; and accounted them fools that could ſpare ſo much time from ſin as 2 or 3 hours on a Lords day to ſpend in the Lords ſervice. He ſpent the Sabbath commonly at the Ale-houſe, or rather at a baſe houſe with that vile Strumpet *Hannah Blay*, which was the cauſe of his ruine; he was by a young man (now gone to Sea) firſt enticed to go drink there, and after that he went alone, and now and then uſed to bring her a Bottle or two of Wine which ſatisfied not her wicked deſires; but ſhe told him, if he would frequent her houſe, he muſt bring money with him: he told her often, he could bring none but his Maſters, and he never wronged his Maſter of two-pence in his life: ſtill ſhe enticed him to take it privately: He replyed he could not do it, becauſe the Maid was always at home with him. Hang her Jade ſaith this impudent ſlut, knock her brains out, and I will receive the money; this ſhe many times ſaid, and that day that he committed the murther, he was with her in the morning, and ſhe made him drunk with burnt Brandy, and he wanted one Groat to pay of his reckoning: ſhe then again perſwaded him to knock the Maid on the head, and ſhe would receive the money; he going home between twelve and one of the clock, his Maſter ſtanding at the Street-door, did not dare to go in that way, but climbed over a back-door, and commeth into the Room where his Fellow-ſervants were at Dinner: O ſaith the Maid to him, Sirrah, you have been now at this Bawdy-Houſe, you will never leave till you are undone by them: He was much vexed at her; and while he was at Dinner, the Devil entered ſo ſtrong into him, that nothing would ſatisfie him but he muſt kill her; and no other way, but with the Hammer; to which end, when his maſter was gone with all the reſt of his Family to Church, leaving only the maid and this boy at home; he goeth into the Bar, fetcheth the Hammer: and taketh the Bellows in his hand, and ſitteth down by the fire, and there knocketh the bellows with the Hammer: the Maid ſaith to him; *Sure the boy is mad, Sirrah, what do you make this noiſe for?* He ſaid nothing, but went from the Chair, and lay along in the Kitchin window, and knocked with the Hammer there; and on a ſudden threw the Hammer with ſuch force at the maid; that hitting her on the head ſhe fell down preſently, ſcreaking out, then he taketh up the Hammer three times, and did not dare to ſtrike her any more, at laſt the Devil was ſo great with him, that he taketh the Hammer, and ſtriketh her many

blows

blows with all the force he could, and even rejoyced that he had got the victory over her; which done, he immediately taketh the Hammer, and with it ſtrikes at the Cupboard Door in his maſters Chamber, which being but ſlit-Deal preſently flew open, and thence he taketh out a Bag of Money, and putting it upon his arm, under his cloak, he went out at a back-door ſtraight-way to this baſe houſe again: when he came thither, the Slut would fain have ſeen what he had under his Cloak, and knowing what he had done, would very fain have had the Money: he gave her half a Crown, and away he went without any remorſe for what he had done. Going over a Stile he ſat down to reſt himſelf, and then began to think with himſelf; *Lord what have I done!* and he would have given ten thouſand worlds he could have recalled the blow. After this, he was in ſo much horrour, that he went not one ſtep but he thought every one he met came to take him. He got that Night to *Greenwich*, and lay there; telling the people of the houſe that he was to go down to *Graveſend*: that night he roſe and walked about, and knew not what to do, Conſcience ſo flew in his face, The Miſtreſs of the houſe percieving the Lad to have money, and not ſealed up, ſaid, *I wiſh this Lad came by this money honeſtly.* The next morning he going away towards *Woolliedge*, the Miſtreſs of the houſe could not be ſatisfied, but ſent for him back, and told him, *Sweetheart, I fear you came not by this money honeſtly. Yes indeed Miſtreſs*, ſaith he, *I did*; *for I am carrying of it down to* Graveſend *to my Maſter, a Wine Cooper. We live upon* London-bridge, *and if you pleaſe to ſend any one to my Miſtreſs I will leave my money with you.*

So there were ſome people going to *London*, and he writ a Note to ſend to his Miſtreſs, and he left the Money with the woman of the Houſe, and went his way, wandring toward *Woolliedge*, and there was in the Ship-yard; about which time news came to *Greenwich* of the Murther that was committed at *Ratcliff* by a youth, upon his Fellow-ſervant, and that a bag of Money was taken away: the Miſtreſs of the Houſe forthwith concluded that ſureit was the ſame Youth that was at her houſe and that that was the Money; whereupon ſhe ſent men out preſently to ſeek him: who found him in an Ale-houſe, where he had called for a pot of beer, and was laid down with his head on the Table and fallen aſleep: one of the men calling him by his name, *Tom*, ſaith he, *Did you not live at* Rateliff? He ſaid,

Yes, And did you not murther your fellow-servant? He confessed it: *And you took so much money from your Master?* he acknowledged all: then said they, *You must go along with us:* He said, *Yes, with all my heart.* So they went forthwith to *Greenwich*, to the house where he lay that night: where when he came, he met his Master with some friends, and when his Master spake to him of it, he was not much affected at first, but after a little while burst out into many tears: thence he was conveyed to the Justice at *Ratcliff*, where he fully confessed the Fact again, and by him was committed close Prisoner in the Gaol of *Newgate*, where Mr. *H. B.* (who after some acquaintance with him, had this preceeding Narrative from his own Mouth) came to see and speak with him: and he seemed but little sensible of what he had done. *Are you* (said he) *the person that committed the murther upon the maid at* Ratcliff? He said, *Yes: O what think you of your condition) What do you think will become of your precious Son? you have by this Sin not only brought your body to the Grave, but your Soul to hell, without Gods infinite mercy: Were you not troubled for the Fact when you did it? Not for the present, Sir, said he; but soon after I was, when I began to think with my self what I had done.* The next time he asked him, whether he were sorry for the Fact? He said, wringing his hands, and striking his breast, with tears in his eyes *Yes, Sir, for it cuts me to the heart to think that I should take away the life of a poor innocent Creature; and that is not all, but for any thing I know, I have sent her soul to Hell: O how can I think to appear before God's barr, when she shall stand before me, and say, Lord, this wretch took away my life, and gave me not the least space that I might turn to thee: he gave me no warning at all, Lord. O then what will become of me?*

Soon after the imprisonment of this *Thomas Savage*, in *Newgate*. Upon the desire of one of his Friends, Mr. *R. F.* and *T. V.* went to him in the prison, and had liberty, with much readiness, from the Keepers, to discourse with him: They asked him, if he were the person that had murthered the maid? He answered, that he was; they did then open to him the heinous nature of that sin, endeavouring to set it home upon his Conscience, telling him of the express Law of God, *Thou shalt not Kill*, and the express threatnings, *That whosoever shedeth mans blood, by man shall his blood be shed.* They spake to him of the Law of the Land, and the punishment of Death

which

which would certainly be inflicted upon him; that he had but a few VVeeks more to live, and then he would be Tryed, and Condemned, and Executed: but they told him, that the punishment of the temporal Death was but small in comparison with the punishment of eternal Death in Hell, which he had deserved, and was exposed unto. They told him, that so long as Death should make a separation between his Soul and body, that his Soul must immediately appear before the dreadful Tribunal of the Sin revenging God, and there receive its final doom, and be irreversibly sentenced to depart from the presence of the Lord, into everlasting fire, if he were found under the guilt of this, or any other sin.

They asked him if he knew what Hell was? telling him what a fearful thing it would be for him to fall into the hands of the living God; how intolerable the immediate expressions of Gods Wrath would be upon his Soul, what horror and anguish he would there be filled withal, and how he would be bound up in Chains of darkness until the Judgment of the great day; and then told him of the glorious appearance of the Lord Jesus Christ to Judgment: that soul and body should be then joyned together, and condemned together, and punished together with such exquisite torments as never entred into the heart of man to concieve; declaring the extremity and the Eternity of the torments of hell, which were the just demerit of his sins. Then they asked him, whether he had any hopes of escaping this dreadful punishment of hell? He answered, that he had: they enquired into the grounds of his hopes? He told them, that he repented of his fault, and hoped God would have mercy on his Soul: They asked him, whether he thought his Repentance could procure for him a Pardon? He knew no other way. They told him that God was just, and his justice must be satisfied: and there was no way for him to do it, but by undergoing the Eternal torments of Hell: and did he know no way of satisfying God's justice besides? and pacifying his anger that was kindled against him? No, he knew not any, and yet did he hope to be saved? He answered, yes. They enquired whether ever he had experience of a gracious change wrought in him. Herein he could give no account, and yet hoped to be saved. They told him his hopes were unsound, having no good foundation; and he would find himself disappointed: that it was not his repentance, his tears, and

prayers

prayers (though he ought to use them as means) that would save him, if he fixed the Anchor of his hope upon them. That if he hoped to be saved in the condition which for the present he was in, he would certainly be damned: that he must cast away all those groundless hopes he had conceived, and endeavour to despair in himself, that being pricked and pained at heart, through the apprehensions of the wrath of God ready to fall upon him, and seeing no possibility of flying and escapeing, if he looked onely to himself, he might cry out, *What shall I do to be saved?* and enquire after a Saviour: and then they spake to him of the Lord Jesus Christ, and the way of salvation by him, which before he was sottishly ignorant of, as if he had been brought up in a Country of Infidels, and not of Christians. The words spoken to him by these two Ministers, seemed to take little impression upon him whilst they were present; yet after they were gon, the Lord did begin to work, and he did acknowledge to Mr. *B.* that two had been with him (he knew not their names) whose words were like arrows shot into his heart, and he did wish he had those words in writing especially one expression of *T. V. That he would not be in his condition for ten thousand Worlds*, did affect and affright him that he said it made his hair stand an end.

An account of a Discourse betwixt T. D. *and* T. S. *about fourteen dayes after he was Prisoner in* Newgate.

WHen I came to him and saw him in Irons, I said, *were these Fetters for the sake of the Gospel, they would be far more precious than chains of Gold: but see here the cursed Fruits of sin; thou that shouldst all thy life-time have been a faithful servant of God, hast neglected no time to serve the Devil.*

I asked him how old he was? He said, *sixteen years old: I told him, he was a young man, but an old sinner*; then I began to set my self to bring him to a sense of his sins, and of his miserable and lost estate; and asked him, *Whether he believed there was a God?* He answered, *Yes: and dost thou believe that this God is true?* He said, *Yes:* and taking up the Bible, I asked him, *Dost thou believe that this is the Word of God?* He answered, *Yes:* then I told him, *according to this word he was a*

damned

damned wretch, and God had paſt a ſentence of death upon him, and told him plainly, that he ſhould not enter into the Kingdom of God, *but be a Companion of Devils in a Lake of brimſtone to all Eternity,* (meaning without Repentance, converſion and Faith in Chriſt.) Then I turned him to ſeveral Scriptures, and told him, *This was the word by which he muſt be judged at the barr of* God, *and be damned or ſaved according as then he ſhould be found to be, converted or unconverted:* The Scriptures were as followeth, 1 *Cor.* 6. 9. *Know ye not that the unrighteous ſhall not inherit the Kingdom of God? be not deceived; neither Fornicators, nor Idolaters, nor Adulterers, nor effeminate, nor abuſers of themſelves with mankind,* Verſe 10. *Nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, ſhall inherit the Kingdom of God.*

Another Scripture I read to him, was *Gal.* 5. 19. *Now the works of the fleſh are manifeſt,* which are theſe, *Adultery, Fornication, Uncleanneſs, Laſciviouſneſs,* v. 20. *Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Hereſies,* v. 21. *Envyings, Murders, Drunkenneſs, Revellings, and ſuch like, of the which I tell you before, as I have alſo told you in time paſt: that they which do ſuch things, ſhall not inherit the Kingdom of God.*

The next Scripture to the ſame purpoſe, was, *Rev.* 21. 8. *But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all lyars, ſhall have there part in the Lake which burneth with fire and brimſtone, which is the ſecond death.*

I told him theſe were the words of the holy, true, and infallible God; this was the ſentence which God had paſſed upon him, as the deſert of thoſe abominable ſins which he was guilty of: for theſe Scriptures pointed at ſeveral of the ſins which he confeſſed he had lived in, and had committed, as drunkenneſs, lying, uncleanneſs, and murther. I cryed, *you confeſs your ſelf guilty of theſe ſins, and that God threatneth you with Eternal death, with everlaſting torments, and excluſion from his preſence and Kingdom, not only Gods Juſtice but Gods Truth alſo, ſtood betwixt him and eternal happineſs; and told him, that I ſpake it with reverence that the Holy God muſt be a Lyar, or elſe he dying in the guilt of theſe ſins, muſt be certainly and eternally damned.*

I asked him, *what do you think? how will you escape the damnation of hell, and the great wrath that is come? You have heard what God saith? what do you say? what course will you take, and what means will you use, that you may not, according to God's threatning, be cast amongst Devils, into Eternal devouring flames?* to this, at present, he made no reply, but did often shake his head, and lifted up his eyes towards Heaven.

Next I endeavoured to bring him to a sight and sense of the corruption of his nature, and of the sinfulness of his heart: and told him, all those sins were in his heart, before they were actually committed: and turned him to the saying of Christ, in the 15*th* of *Matthew*, ver. 19. *For out of the heart proceedeth evil thoughts, Murders, Adulteries, Fornications, Thefts, False-witnesses, Blasphemies*, and told him, that in his repentance for those sins, he must not only lay to heart and be grieved for the outward acts, but lament and bewail the inward principle of corruption, whereby he was so strongly inclined to such horrid abominations, according to the example of *David* after his sins of Adultery and Murther, in his confession did follow them up to the rise and original from whence they did spring, *Psal.* 15. 5. *Behold, I was shapen in iniquity and in sin did my Mother conceive me*, By this time I perceived some workings of heart within him, and that he was in some measure sensible of his lost estate, and by his deportment and carriage, to be cast down, not knowing what to do; I was unwilling to leave him without some grounds of hope, that it may be, he might be saved; that there was a possibility that he might obtain pardoning mercy, and be delivered from that great damnation that was due to him for his great transgressions, I began to open to him the readiness of Christ, the fulness and sufficiency of Christ to save the greatest sinners: and that God (I hoped, in mercy to his soul) had sent me, one of his Embassadors, to offer him a pardon, and Eternal life, if he were but willing to accept of Christ upon the terms of the Gospel, for his Lord and Saviour: and did encourage and assure him, upon repentance and faith in Christ, there was mercy yet for him, though a Murderer, from these Scriptures, *Isa.* 1. 18. *Come now and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; and though they be as red as crimson they shall be as wool.* As I opened to him the great mercy of God in Christ toward Sinners, dyed in grain, that

were

were ſinners of a ſcarlet colour, that had committed heinous tranſgreſſions, he brake forth into tears, and wept plentifully at the tydings of mercy, and poſſibility that ſuch a one as he might be ſaved. Beſides, I turned him to ſome Scripture-promiſes, that God would certainly forgive his ſins, and ſave his Soul, if he could repent, and get Faith in Chriſt: Such as *Prov.* 28. 13. *He that confeſſeth and forſaketh his ſin, ſhall find mercy*: *and* Iſa. 55. 7. *Let the wicked forſake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.* This Scripture he diligently heeded, and turned it down in his Bible; and theſe two Scriptures (the night before he ſuffered) amongſt others he alledged as the grounds of his hopes of mercy.

I alſo gave him ſome Scripture inſtances of great Sinners that had obtained mercy; turned him to the example of *Manaſſeh*, 2 *Chron.* 33. to that of *Mary Magdalen*, Luke 7. 37, 38. to that of the *Jews*, Acts 2. 37, 38. that were guilty of the blood of Chriſt, that had murdered the Son of God, a greater murther than which could not be committed: and yet upon Repentance and Faith many of them were pardoned and ſaved: To that of *Paul*, 1 *Tim.* 1. 13, 14, 15, 16. ſhewed him how God had ſet up *Paul* as a pattern of Free-grace, towards great ſinners, for the encouragement of ſuch, that (though guilty of great ſins) afterwards ſhould believe. To all theſe he hearkned very carefully, and took notice of the places of Scripture, for his meditation after I left him.

And laſt of all, I endeavoured to ſet before him Jeſus Chriſt, as the only Remedy and Saviour for his Soul; and ſhewed him the inſufficiency of all his Duties, Prayers and Tears, to get off the guilt of the leaſt ſin: that if he could ſhed a thouſand tears of blood for any one vain thought, it would be no better than puddle water to juſtifie or to ſave him. Much diſcourſe I had with him at this time, beſides what is here inſerted, and ſeveral other times when I went to viſit him in *Newgate*; which I willingly omit, becauſe this book ſhould not ſwell to too great a bulk.

After all, I went to prayer with him: in which Duty he was much diſſolved into tears: he ſeemed to me, and his faithful Friend that was moſt with him above all others, to be very earneſt in Prayer, and with weeping eyes to beg for pardon

and for Converting Grace, and Christ to be his Saviour; which was much insisted on in the prayer that was made for him.

After which, advising him to consider of what I had said, for that time I took my leave of him.

The next time after this Discourse, that Mr. *Baker* came to him, he Enquired how it was with him: he said, what *T. D.* had said, did very much startle him, that he knew not what to reply, and cryed out very much of the heinousness of his sins, that he should commit that horrid Sin of Murder: and knew not what to do, for that left a deep impression upon his heart, that God must be a Lyar, or else he (in that condition of impenitency) must be damned: yet he laid hold upon that promise that was unfolded to him, *That if a sinner turned from his wicked ways, God would abundantly pardon:* And afterwards read on the verse that followed, *Isa.* 55. 8. *For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.* Upon which considering, said *Men cry out for death and vengeance, no mercy to be had from men: but Gods thoughts to a repenting sinner were life, for he delighteth not in the death of a sinner.*

About four or five days after this, he was puzled about his performing of Duties, and resting only upon Christ for Salvation; for he was tempted, if he performed duties. to rest upon them: or to let them alone, and leave them off, if he must rest only upon Christ. At which time. *H. B.* coming to him, enquired how it was with him now? and how he hoped to be saved? He answered by Repentance and Faith: and I could easily tell you, to satisfie you, that I do repent, and do believe: but truly so to do as I ought, I find it the hardest thing in the World: I do believe, and I do not: I cannot tell how to believe that Christ dyed for sinners, so as to throw my self wholly and fully upon him, and to think my Tears and Prayers will do me no good.

But here, Reader, we must take notice of the unwearied diligence of the Devil, in using all means from time to time, to undo, ruine, and wound the Soul of this poor Malefactor, who would not forbear to solicit him to sin, after he was cast into Prison for former iniquities he had committed; for we cannot but judge that the Devil was loth to loose such a prey as his immortal Soul; when he had brought him to the very Mouth and Gates of Hell, to have him snatched out of his hands

by

by the free-grace of God, the Devil did work the more (becauſe he knew his time to tempt him, was but ſhort) to blemiſh and eclipſe the gracious work of God upon his heart, and cloud the glory of Gods mercy, in ſaving ſuch a ſinner. He was by ſome former acquaintance viſiting of him, (who ſhewed their love to a death deſerving ſinner, no other way then by calling for drink, and deſiring him to drink with them) overcome therewith, and after ſome former convictions of ſin, and his loſt eſtate, did twice relapſe into the ſin of *Drunkenneſs*, whereby he cauſed many to fear, that all this while he had no more than ſome common workings of the Spirit; and put us to ſtand, that we knew not what would be the iſſue of theſe things: but yet not daring to omit endeavours (if poſſible) as inſtrumenents under God to ſave his ſoul, we did after this, viſit him again and again, and ſet forth unto him the greatneſs of his ſin, that he ſhould ſin yet more againſt the Lord, and in his affliction and chains, to provoke the Lord to greater wrath againſt his Soul; with many words to that purpoſe.

After which, his ſoul was wounded, his heart was pierced, he knew not what to do: he asked, *May Mercy be had for a back-ſliding ſinner?* To which were given him ſome Scriptures, where God called to back-ſliding ſinners to return, and invited them to repent, and promiſed Mercy to them if they did, even after they had done as wickedly as they could: and this was much enlarged upon before him, from *Jer.* 3. ver. 1, to 15. verſe. But God that had begun to awaken and to rowſe his Conſcience, that he might ſet him up as a pattern of free-grace, would not let the Devil go thus away with his Soul, but brought him to a deep ſenſe of his falling into ſin, that he much lamented with many tears the ſadneſs of his ſtate, the miſery of his ſoul, ſaying What will become of my Soul! my Immortal Soul! I cannot think what will become of my ſoul! I deſerve Hell ten thouſand times over; and have I now but one grain of ſand left in the glaſs to work for Eternity? ſhall I neglect God any longer? O, I have neglected God too long already! ſtriking his hand upon his Breaſt, and wringing his hands, and ſhaking his head, and weeping abundantly, ſaid, Lord, what ſhall I do? O God, what ſhall I do? Lord, what will become of me? if God had dealt juſtly with me, I had now been in Hell, I had been daſhed into Hell when I murthered that poor innocent Creature, I wonder that I am not now in Hell; that ſuch a

wretch

wretch as I, am not in Hell: God hath been pleased to manifest more mercy to me, in sparing of me, and affording me so long time for Repentance; but I have neglected time, and relapsed into drunkenness and vain talking, time after time. I thought this place (meaning the Hole in *Newgate*,) Hell upon Earth, and did account it a Heaven to be among other Prisoners: but now God hath tryed me, whether sin will be bitter and displeasing to me, or not; I have this day (being the Lords day) been among the Prisoners, and they asked me to play at Cards: but instead of complying with them, I reproved them, and told them, for my part I had profaned Sabbaths enough already, I have but a little time to work for my Soul, and I ought not to neglect time now; that they likewise (he told them) if they rightly considered, had something else to do, and striking his hand upon his breast, with much earnestness he cryed out with tears, Now, now I find that God hath been at work upon my Soul; he hath, I am sure, been at work: for now I see so much evil, and taste such bitterness in sin, that I am not so much troubled that I am to dye, nor so much troubled that I am in danger of Hell, as to think I should so dishonour God, that I should so offend so gracious and merciful a God, and spurn against all his Mercies. Oh my Soul, my Immortal Soul! I know not what will become of it to all Eternity. it is the grief of my very Soul, that I have neglected time as I have done: now I see so much need of a Christ, and so much preciousness and excellency in Christ, that if the greatest King in the world should come and throw his Crown at my foot, and tell me I should enjoy it, and all the glory of it for millions of years, and should have my Liberty presently, and should say, but it must be without Christ, I would sooner chose to dye this moment; nay, to be racked to pieces by ten thousand deaths, or burn ten years together, so I may have a Christ, I speak freely from my heart, so far as I know my heart; and now I find it is not only the Devil's tempting me, hath brought me to this, but this cursed, wretched, deviliſh heart of mine within. It is within me, so that it was in me before it was committed by me: I deserved Hell ten thousand times over, before I committed this horrid sin: well, now I am resolved, I will pray as much as I can, and weep and wrestle with God, as if I were to have Heaven for it: but when I have done all, I will deny all; for my Prayers and Tears cannot save

me:

me: and I will fully and wholly throw my ſelf at the feet of Chriſt; and if I am damned, I will be damned there. And more he ſpake to this purpoſe in Mr. *Baker's* hearing.

About three days after, Mr. *Baker* coming to him, asked him how it was with him. He told him, that the Devil was very buſie with him, and did ſolicit him grievouſly with his Temptations, perſwading him to have thoughts of eſcaping: Theſe things (ſaid he) hindred my minding of God one part of the day; the other part of the day the Devil fills me with drowſineſs, that I can neither pray, nor read, nor perform any duty, nor mind any one that prays with me. Sometimes he tempts me to delay, telling me that it is time enough for me to think of Repentance when I am Condemned; and, that God is a merciful God; and ſometimes he tempted me to Deſpair, telling me that it was impoſſible that ſo monſtrous a ſinner as I had been, ſhould be ſaved. But bleſſed be God that he made me to think that theſe were but the Devils Temptations, although I have been ſadly hurried with them for ſome days: but that which did moſt fill me with terror, was the frequent fears of the Devil's appearing perſonally to me; which did ſo exceedingly trouble me in Prayer, ſo that I could ſay nothing when I kneeled down, but was fain to ſet the Candle down before me, and durſt not look one way nor other, for fear I ſhould ſee him; and my thoughts have been ſo vain many times, when you have been reading to me, that I have ſcarce heard a word of what you ſaid.

A Diſcourſe betwixt H. B. *and* T. S. *Priſoner in* Newgate, *after ſome Friends went away diſſatisfied, fearing he had not a ſenſe of his ſin, &c.*

H. B. asking him how it was with him? He replied, *It is the grief of my Soul that I ſhould be no more affected: I think I have the moſt rocky, ſtony heart in the world: if ever there was an heart of Iron, I have one, it is not fit to be called an heart. To have others come and pray with me, and inſtruct me, and ſee how they are affected with my condition, and yet I not at all affected with my own condition; Oh it is the grief of my ſoul to ſee it ſo! and yet as ſoon as Miniſters and good people are gone, and I walk*

about

about and conſider, oh it melts me, and breaketh my heart in pieces to think, I can mourn for ſin, and grieve for ſin no more, when Gods people are with me! becauſe it cauſeth them to think that I am not ſenſible of my ſin; though bleſſed be God I am in ſome meaſure ſenſible of the evil of my ſins; and it is the grief of my ſoul to think how I have diſhonoured God, and abuſed his Mercy, and ſpurned againſt his Mercy and Patience.

After this, they both ſpent ſome time in Prayer, and *H. B.* asked him, how it was with him now? He ſaid, I find ſo much ſweetneſs in prayer. although I cannot find God loveth me, that to think I am not Curſing and ſwearing as others are, but be confeſſing my ſin, my very tears trickle down my Cheeks for joy: ſometimes I find my heart ſo dead and dull in duty, that I know not what to ſay in Prayer: at other times I find my heart ſo full, and ſo much affected in Duty, that I could wiſh I might never riſe off my knees.

The night before the Seſſions, *H. B.* coming to him, asked him if it was not terrible to him to think of appearing before the Barr of men? he anſwered, methinks when I conſider ſeriouſly of it, what a light poor thing mans Barr is in compariſon of Gods Barr, yet mans Barr is enough to daunt one, to hear them ſay, *Take him Gaoler, tye him up:* but to appear before Gods Barr, who knoweth all the ſins that ever I committed; he ſaw all my ſecret ſins; and for God to ſay, *Take him Gaoler*, take him *Devil*, *ſhut him up in the Dungeon of Hell*: Oh! that is enough, I believe, to make the ſtouteſt heart in the World to tremble: for there is no recalling that ſentence; and I believe there are many go out of this Priſon, as I ſaw formerly three that went to be hanged, and they were almoſt drunk, and did ſing all the way they went: but oh, their note was ſoon changed, when they came to ſtand before Gods Barr.

The morning before he went to the Seſſions, *H. B.* and the Priſoner ſpent ſome time in prayer, the Priſoner in his prayer did earneſtly beg of God that he would keep him from thoſe temptations he might be expoſed unto by bad company: After this he was taken down to the Seſſions houſe, but was not called becauſe the Jury of *Middleſex* did not ſit that day.

At night *H. B.* came to him again, and asking how it was with him; he anſwered, he found it no eaſie thing to be a true Chriſtian

Christian; I thought before I came to Prison, that reading a Chapter now and then, and saying the Lords Prayer, and the Creed at night when I went to bed, would have saved me, though many times I was asleep before I had half done: but now I find it no such easie thing to get to Heaven; nay, I find it the hardest thing in the World, for my Prayers and Tears and Duties, if I could fall upon my knees and never rise off from them while I live, they would not save me; for all this is but my duty: but I now know there is merit enough in the blood of Christ to save me; and he did earnestly beg of God in Prayer, that God would wash his Soul in the blood of Christ, and blot out all his sins out of the book of his remembrance, and turn them behind his back, though I as earnestly beg they might be all spread before my face, that I might have a more humble and throughly broken heart for them: Lord, one drop of that blood is enough to wash away all my sins: And so after some conference, *H. B.* left him for that night, who heard from one that was with him that night, that he spent that time most in Prayer and Reading.

The second morning, in the time of the Sessions, Mr. *Baker*, that was a careful friend for the good of his Soul, went to the Sessions House, where he found him well, and in good Frame, and continued with him for the space of two or three hours that morning; after which time Mr. *Baker* was from him to hear the Tryal of the Person that was arraigned, and afterward executed for the Fire upon the house burnt down in *Mincing-Lane*, for the space of half an hour, or thereabout; in which time, in company of other Prisoners, he was much distempered with something that he had drank amongst them, which did take from him his understanding, that he was not his own man; we judge (that though this did cast a blemish upon the profession that he had made after he came to *Newgate*) it was not a voluntary act, but some surprisal or design of the other upon him; partly, because the quantity was far less than what at other times he could drink without any disturbance to his head. A Friend also heard *Hannah* the Strumpet that enticed him to his former wickedness, say, *Others have made you drunk to day, but I will make you drunk to morrow.* But afterwards he was afraid to drink in their company, but rather denied to take what was necessary for his refreshment.

The Prisoners, were much against his accusing of that Har-

let; and did much perſwade him to take ſomething to chear his Spirits; and when *T. D.* was with him on Saturday before he dyed, he charged him with his ſin, which had cauſed ſuch a blot upon all the Profeſſion he had made, and what great cauſe he had to be humbled before God; and deſired him, to tell him, as a dying man, whether it was his voluntary act and delight in exceſſive drinking, or no? And he did profeſs, that he knew it was not the quantity that he had drank, which was not near ſo much as at other times he did uſe without diſtempering of himſelf

However, God was pleaſed to make him taſte the bitterneſs of that Cup in that he had given ſuch occaſion to ſinners to ſpeak evil of the wayes of God, and beating his hands (being returned to himſelf,) upon the ſtones, cryed out, *Oh that I ſhould offend God*! And though he did much lament the ſcandal, yet he always ſaid, that he looked not upon it as a ſin of drunkenneſs, but a circumvention; or to uſe his own words, that ſomething was put into the drink, to diſtemper his head.

On Saturday during the Seſſions, he was arraigned, and pleaded *Guilty*, confeſſing with many tears and wringing his hands, that he, through the inſtigation of the Devil, and enticement of that wretched Creature (meaning the Harlot) had committed that bloody fact, which was ſuch an horror to his Conſcience, that he would not do it again for ten thouſand Worlds: his Carriage and Confeſſion was ſuch, that he much moved the honourable Bench and Jury, and moſt of the Beholders.

On Monday next he received his Sentence of Death; after which time he was with the other condemned Priſoners, and did pray with them four times a day, and read to them, and ſung Pſalms with them. After the Execution of the reſt. he had time given or procured him by the honourable Sheriff of *London*, for ſome days, which he improved to the great advantage of his Soul.

On Friday night he uttered theſe expreſſions, in company with H. B. *being the day that the other Priſoners were Executed.*

I find, ſaith he, ſo much ſweetneſs and delight, and pleaſure in Gods ways, and ſo much folly in the ways of ſin, that if there were no Heaven to reward, nor any Hell to puniſh, I could

could not but love the ways of God, and the People of God: Oh, it is so sweet to be in company with them, praying and conversing with them, over what is in hearing others Swear, and Curse, that I account it as great a mercy as any almost, that I may be in their Company. O methinks it is a Heaven to me to be with *God*'s Ministers and People: and Prayer now is so sweet, that I grudge the time always when I am off from my knees, or go down to the grate. Now there is nothing in the World I prize like Christ; one Christ above Ten thousand Worlds: now I do repent, and I do believe through Mercy: it is the Lords work; but *I* earnestly beg and pray for a more humble, and a more broken heart, and a more through sense of sin, and a greater sorrow for it, and beg that *God* would enable me to come to him, to believe in him; Lord, saith he, Faith is thy work, Repentance is thy work; do thou enable me to repent; nay, thou hast enabled me to repent, and *I* do from the very bottom of my heart, Lord, as far as *I* know my own heart: *I* repent that *I* should offend so gracious, and so merciful a *God* as thou art, Lord; and Faith is thy work. Lord, saith he, hast thou not said, No man can come to thee, except the Father draw him. Draw me, O Lord, and *I* shall run to thee; enable me to believe. Lord, and *I* shall believe; nay, *I* do believe, *L*ord, that Jesus Christ his blood was not shed in vain. Did Christ die for nothing, *L*ord? Did he not die to save all repenting and believing sinners of whom *I* am chief?

On Saturday at night, in company with Mr. Baker, *he Discoursed thus.*

Oh! my dear Friend. taking me by the hand, come hither, saith he, and opening the Coffin, look here is the Ship, saith he, in which *I* must lanch out into the Ocean of Eternity: and is it not a terrible thing (saith he) to see one's own Coffin and burying-cloaths, when at the same time I am as well as you? do you think it would not daunt you? to go to the gallows, to have the Halter, and to dye there; were this for the sake of the Gospel, I should not care, were it ten hundred times a worse death: but to suffer this cursed death for such horrid sins, O this is sad! Why, said I, you have a greater mercy in some respect, than those that dye in their beds; for they are full of sickness and pain, and cannot so well mind Repentance as you, who are well, and have nothing else to mind. Ah Sir,

ſaith he, their ſins are of a far leſs nature than mine, and ſo they do not need ſo much repentance as mine do: my dying for ſuch horrid ſins, makes my repentance to be ſo much the more hard. O, ſaith he, I believe it, it is a hard work to dye: I could carry it out as bravely as any, (do you think I could not?) but to conſider, that as I die, and am ſentenced from God's Barr ſo I muſt be for ever, immediately either be everlaſtingly happy, or everlaſtingly miſerable: To conſider this, would make a ſtout heart to tremble: Thoſe poor Creatures that were here the other night (meaning the other condemned Priſoners) they know now what it is to be in an eternal ſtate, and if they are gone to Hell, O *Lord*, how miſerably are they diſappointed, who hoped for to have gone to Heaven, and are ſent from thy Barr to endleſs burning! *Lord*, what a mercy is it that I have a little time longer left, let it be improved to thy glory and let my ſoul live, and I ſhall praiſe thee.

The laſt *Lords* day, he lived, he deſired to be alone, and ſpent it in wreſtling with God by prayers, and in other duties in order to his preparation for his great change by death, that then he expected the next day; in which duties he found ſo much of God, that he had ſome fore-taſts of the joys of Heaven; and when we asked him what of *God* he had found that day; he replyed, That he had ſuch pleaſure and delight in mourning for ſin, and praying unto God, that he was loath to come off from his knees. At night there were ſome Miniſters that ſat up with him, and ſpent that night in prayer with him, and for him, and in conference; on Monday morning came *T. D.* to him before day (thinking it was his laſt day; for an Order was ſent on Friday for his Execution on Monday) and ſaid to him, *Thomas*, how is it with you now? your laſt day begins to dawn. He ſaid, Bleſſed be *God* I am not afraid to dye, becauſe I hope I ſhall go to Jeſus Chriſt. After ſome time in prayer for him, we deſired him to ſpend ſome time in that Duty: which he performed with ſo much affection, and earneſt pleading with *God*, that all the company were exceedingly melted, and their hearts beyond ordinary meaſure warmed and raiſed, that the room did ring with ſighs and groans; and there was ſuch a mighty preſence of the Spirit poured out upon him, and on thoſe that joyned with him, that we do not remember the time when ever we had experience of the like. In which Prayer, after the confeſſion of his ſins, he begged

earneſtly

earneſtly for pardon, and for an intereſt in Chriſt; ſaying, O Lord, wilt thou let me dye without a Chriſt? Shall I leave this world, before thou ſmileſt upon my Soul? Thou haſt promiſed pardon, and mercy, and ſalvation to thoſe that do repent, and to thoſe that do believe: Lord, I do repent, and do believe, if I know my own heart, I do repent, I do believe; Lord I roll my ſelf upon thy Son, I caſt my ſelf at his foot for mercy. Thou wouldſt be juſt, if thou doſt damn me; but thou haſt pardoned others, and it will be to the praiſe of thy free-grace to pardon me. Lord, ſhall thoſe Prayers that have been made, and all thoſe Tears that have been ſhed for me, and all thoſe Inſtructions which have been given me, be all in vain? With many other Expreſſions in that Prayer, which wonderfully affected the hearts of thoſe that were with him; that afterwards we looked upon one another, wondring at the Grace of God towards him, that one ſo wicked all his days, ſo young, (being ſixteen years old) ſo lately acquainted with the ways of God, ſhould have ſuch a Spirit of Prayer poured out upon him: after this, he prayed with more life and fervency than before; and the nearer he came to his end, the more we perceived God was ripening him for Glory.

After this we took our leave of him, not knowing but that was the laſt day; for the Cart ſtood below, and the Coffin fetched down, and ſome of the honourable Sheriffs of *Londons* men, came into the Priſon: but the Sheriff of *Middleſex* having not notice to be ready, his Execution was deferred till *Wedneſday* following.

Reader, *Here take notice, that the report that the reaſon why he was not Executed on Monday, was becauſe he was drunk, is an abominable falſhood; for to our knowledge that were with him, he did not eat nor drink that morning.*

When we went up to him again, we told him we perceived he was not to dye that day, giving him caution, *not to think there was any pardon intended for him:* and one came from the Sheriff to acquaint him with the reaſon of the delay of his Execution.

When his Coffin was carried up to him again, one asked what he thought, and what were the workings of his heart when he ſaw his Coffin brought back? he ſaid he was much troubled, and it daunted him to ſee it; for he could willingly have

have dyed that day to go to Christ. On *Monday* in the Afternoon he had an excessive pain in his Teeth, (as we judge occasioned by his leaving off his Cloaths, and putting on some thin Apparel to dye in) and that evening he expressed great willingness to dye and leave the World. He said, I see and feel so much excellency in Christ, that he is so pure in Grace, pure in Holiness, pure in all things. Lord, I count it an Hell to be upon Earth, I so long to be where I might enjoy thee: and he spent some time in Prayer, (notwithstanding his pain) with much affection, wherein he said, The pain of the Teeth was great, but the pain of Hell was greater.

On Tuesday, the day before he dyed, after some time spent in prayer both by him and *H. B.* being full of joy, he expressed himself thus: O my dear Friend, what a welcome shall I give you when you come to Heaven, and say to you, Come see, come see, this is the Glory that you told me of: but all that you ever told me, was nothing to what I have found: O what a place is this! O how shall we love one another then! Sure it cannot be, but Heaven must be a glorious place, where God, Christ, and Angels be.

The night before he dyed, a Minister came to *Thomas Savage*, and after other serious discourse, for satisfaction of a Christian Friend that had seen him before, he demanded of him, what were now the grounds of his hopes of Salvation? He made this reply, God both in infinite mercy made me deeply sensible of great sins, and not only of them, but of the vileness of my heart and nature, and God hath made me to abhor my self for my sins, and I hope truly to repent of them: for that which hath been the delight of my soul, is now as bad as Hell; and God hath given me to see, that all my own Prayers and Tears, and all the Prayers of all the good people that come to me, are not able to save. A Christ alone; I throw my self at the feet of Christ for mercy, and if I perish, I will perish there. I feel longings and breathings after Christ, and love him more than my life: I long to be with him; and I would not be to live any longer: this World is a little Hell because of sin. I fear not death, for *I* hope the sting of it is taken out for me.

This last night before his death, he desired us to sit up with him, in order to his better preparation for the great work he had to do the next day, that we might wrestle with God on his behalf, that when death approacheth so near unto him, he might

might have ſome nearer acceſſes unto God into his Soul, that when pale death ſtared him in the face, he might ſee Gods ſmiling countenance, which opportunity we readily embraced, and ſpent the former part of the night in prayer, till two of the Clock in the morning; about which time he deſired us to go down into the Lodge, that he might have ſome part of the night for prayer and meditation alone, and to diſcourſe a while with his friend Mr. *Baker*, to whom he moſt of all did open his very heart, and ſpake more freely to, than to any other (whom for that reaſon we left with him) and when we were gone down, his Friend being with him, who told us afterwards, he fell into admiration, and ſaid, What a Prodigy am I? What a wonder of Mercy that God ſhould encline the hearts of his Miniſters to come and pray with me! and pour out their ſouls in prayer thus for me! For me a Murtherer, for me a Drunkard, for me ſo vile and ſinful! Well, I cannot but love *God*; and though I go to Hell, yet I will love *God* for his goodneſs and graciouſneſs to me already manifeſted in this world: yea, though I ſhould be damned for my ſin, yet I could and would love *God*. What, would they venture to come and pray with me a Murtherer? How did they know but I might have Murthered ſome of them? Pray for me! wreſtle for me; Well, I know God loves; I am ſure God loves me.

When he was in prayer, ſome of us heard him ſay, *Now Lord I am coming to thee, thou art mine, and Chriſt is mine; and what need I be afraid of Death? Lord, give me ſome ſenſe and ſome ſign of thy love, that when my ſoul ſhall be ſeparated from my body, it may be received into glory.*

Afterwards when he looked upon his Cloaths he had put on to dye in, ſaid, *What have I got on my dying-cloaths; dying-cloaths did I ſay? they are my living-cloaths; the cloaths out of which I ſhall go into eternal glory; they are the beſt cloaths that ever I put on.*

About four of the Clock in the morning, we went up to him again, full of expectation what we would ſay to us, and what we ſhould hear from him; and *T. D.* ſtood behind him, and took his expreſſions as he ſpake them, from his own mouth: and firſt, he told us, *I account it a great mercy that God hath ſhewed me the evil of ſin, before he caſt me into Hell: ſin hath not only brought my body to the grave, but my ſoul in danger of everlaſting burning.*

The

The Lord will have mercy on me, I hope; I am filled with joy, I am no more afraid to die, than to ſtand in this place, the Lord make me thankful. The Lord hath been working on my ſoul, for it was not I that could pray, nor refrain from company, nor delight in any thing that is good: I have cauſe to bleſs God that ever I was taken, (and this we have often heard him ſay) *for if I had eſcaped, I had gone on in my ſin, and might have loſt my ſoul for ever.*

One asked him, which he thought was worſe, hell or ſin? uſing ſome geſture of body; ſaid, Hell is very dreadful, but ſin is worſe then hell. becauſe ſin brings mens ſouls to hell, and ſin is that which offendeth God.

One asked him what he thought of Heaven? and he with a ſmiling countenance ſaid, Heaven! it cannot be, but heaven muſt be an excellent place, for it is an holy place. We ſpake to him concerning his Coffin that was by him, whether it did not trouble and amaze him to have it in his ſight: he replyed, with all my ſoul *I* coul go into my Coffin: oh! it is a comfortable place (he ſpake it with joy) *I* can comfortably dye: *I* have found ſuch a deal of joy and comfort, that *I* would not for a world have been without it.

We enquired whether death did not affright him; morning light will preſently appear: He anſwered, Death indeed did trouble me, but now not at all: *I* long for day, *I* am not daunted at death. Dye, it is nothing: this life is nothing: but to dye Eternally and to looſe God, and Chriſt, and Heaven, that is Death. Hell-tormens is not ſo much, as to be ſhut from the preſence of God. Alas! who would not dye this death to go to Jeſus Chriſt? when my body is upon the Gibbet, my ſoul ſhall be carried by Angels into Heaven. My heart is ſo drawn out after God, that *I* could leave this world to be with him. This world is nothing, thoſe that have the pleaſures of it, have nothing: *I* deſire to dye, becauſe *I* long to be with Chriſt, there I ſhall never ſin more: there is no ſin, but joy, where I ſhall ſing *hallelujahs* and *praiſe* to God. We askt what he thought of the company of Gods people; for he had now experience of company good and bad: He ſaid, I had rather be here, (meaning the Hole in Newgate) with bread and water with ſuch company, then to have the company of wicked perſons, with the greateſt dainties. It was wicked company that drew

drew me away. I account it the greateſt mercy to have the prayers of Gods people for me: had I had my deſerts, I had been now in Hell, where I ſhould have had no prayers, no inſtructions: God doth love me, for he hath inclined the hearts of his people and Miniſters to pray for me, and their prayers have prevailed.

Being ask'd what promiſes he found to be his ſupport againſt the guilt of ſin, now he was to dye, he alledged theſe, repeating the words himſelf. *Whoſoever will, let him come and drink of the waters of Life freely: and, He that confeſſeth and forſaketh his ſin, ſhall find mercy: and, Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy on him: and to our God, for he will Abundantly Pardon.* This word (*Abundantly Pardon*) did often refreſh his ſoul, I have ſinned abundantly, but God will pardon abundantly. After theſe, he mentioned another, *viz. This is a faithfull ſaying, and worthy of all acceptation, that Jeſus Chriſt came to ſave ſinners, of whom I am chief*: and ſaid, I do relie and throw my ſelf upon Jeſus Chriſt: I do believe there is merit enough in him, and all ſufficiency in him to ſave me: it is nothing that I can do will ſave me.

He complained, that it was the grief of his ſoul that he could love God no more, and love Chriſt no more for his mercy toward him, in giving him ſo much time, and ſo many helps, in ſending ſo many Miniſters to inſtruct him; but added, *when ſeveral Miniſters had been with me, I threw of all, and returned to ſin, and did as vainly as any: I could not have repented and believed of my ſelf, it is the work of God.* He often ſaid, I fear not death, it was nothing with him to die and go to Chriſt. He often ſaid, that he had rather die immediately, having an *intereſt in Chriſt* than to live a thouſand years in this world, in the enjoyment of all the pleaſures of it, without Chriſt. And that he had found more pleaſure and delight in the Ways of God ſince he came into Priſon, than ever he found in all the ways of ſin.

He confeſſed his ſins, ſaying, he firſt neglected and profaned the Sabbath; and ſaid, this was the beginning of all his wickedneſs, that on the Sabbath morning he ſtudied what company to go into, in what place of ſin he might ſpend the Sabbath, then to wicked Society, then to Ale-houſes, then to Brothel-houſes, then to Murther, then to Theft, then to *Newgate*, and yet at laſt he hoped to heaven.

He lamented, saying, *I* have striven to dishonour God, and to run into sin: oh that *I* should spend so much time in serving of the Devil, and now have but a little moment of time to spend in the service of God, and to the glory of God.

This discourse being ended, we desired him now on his last morning before he went into Eternity, to pray with us, and he willingly consented, and his prayer was as followeth, being taken from his mouth by *Thomas Doe-little*, that also took in writing his preceding discourse, *Verbatim.*

The Prayer of *Tho. Savage* in *Newgate*, with those that sat up with him the night before his *Execution.*

O Most merciful and ever blessed Lord God, I beseech thee, O Lord, look down upon me, with an eye of pity, if it be thy blessed will: it is thy infinite mercy that I am on this side the grave, and out of Hell: O Lord, I have deserved to be cast into torments to all Eternity. How have I offended thee, and run on in sin, and thought I could never do enough to abuse thy mercy! pardon the sins that I have committed, wash that blood from off my soul; let not me perish to Eternity. It was an horrid crime to shed innocent blood; pardon that sin; O Lord, let the blood of Christ cry more for mercy than the blood of that creature cry for for vengeance. O Lord, thou hast been merciful to me in giving me time to Repent; for ought I know her soul is undone for ever: Lord forgive me, Lord forgive me, I knew not what I did. Forgive my Sabbath-breaking, Lying, Cursing, forgive my drunkenness, blot them out of the book of thy remembrance, turn them away behind thee. Lord, I have repented of them from my soul that ever I should offend a God so good, and so merciful, and gracious. I do believe on thee, and do wholly throw my self upon thee. I acknowledge it would be just in thee to damn my Soul, but it will be infinite mercy in thee to save me; and what free Grace will it be in thee to pardon me! It is dreadful to lose the body, but how dreadful will it be to lose the Soul to all Eternity! Lord, let it not be in vain that I had so many instructions: O let me not go down to hell, let my soul bless and praise thy Name for ever, for what thou hast done for me; thou hast been at work upon my heart, and thou hast helped me to Repent, the Lord be praised. Lord, I desire to be more and more humble under the sence of my sins, for they are dreadful: there are many souls that have not committed those sins, that are now in Hell, O what a mercy is it that I am not in those flames, in those devouring flames! Lord, as thou hast spared

me

me here, ſpare me to Eternity. Let not my ſoul periſh. Lord, reveal thy ſelf unto me, make known thy love unto me, tell me my ſins are pardoned; tell me that I have an Intereſt in Chriſt, before I go hence, and be ſeen no more; that I might leave ſome Teſtimony behind me, that I might tell thy Miniſters what thou haſt done for me, and tell thy People what thou haſt done for my Soul. Lord, this will not be onely for my ſatisfaction, but for thy glory: Bleſſed Lord, pardon the ſins that I am guilty of, and take away this curſed baſe heart of mine, break this rocky ſtony heart in pieces, theſe ſins of Murder and Drunkenneſs, &c. were in my heart before: I thought no eye did ſee me commit thoſe ſins, but thou didſt ſee me: Lord, turn my heart to thee, and take away this heart of ſtone, and take away this curſed nature; for it was this curſed Nature that brought me to theſe ſins, and to this end; and I was in danger of looſing my ſoul to all eternity: but Lord, though I a great ſinner, Chriſt is a great Saviour, he is able to ſave me from my ſins, though they be never ſo great: I do believe, Lord, I ſpeak freely from my heart, ſo far as I know my heart, I do believe: it is my grief I can ſorrow no more for my ſins, which have been the cauſe of offending thee ſo long, and ſo much. One drop of thy blood ſprinkled upon my ſoul, will pardon all my ſins. Lord, croſs the black line of my ſins, with the red line of thy blood: I am not able to anſwer for one vain thought, much leſs for all my horrid crimes, Lord, ſave my immortal ſoul: that I might ſing praiſe to thee to all eternity. Thou haſt pardoned Manaſſeh, *that was a great ſinner, and* Mary Magdalen, *and* Paul, *that were great ſinners, and the Thief upon the Croſs; and thy mercies are as great, thy mercy and thy love to repenting ſinners is not ſhortned; though my ſins be great, yet thy mercies are greater then my ſins: Lord be with me in my death, then let me have ſome comfortable aſſurance of thy love unto my ſoul, of the pardon of my ſins: do thou be my God and my Guide now, and to all eternity,* Amen.

This Prayer he put up with much earneſtneſs, with great brokenneſs of heart for ſin, that all that joyned with him, were exceedingly affected, and bleſſed God for the Spirit of Prayer, they diſcerned God had ſo plentifully poured out upon him.

After we had ſome other diſcourſe with him, we took our leave of him, telling him we purpoſed to ſee him again at the place of Execution. After two or three hours, when the time

of his going from *Newgate* drew near, we were willing to return to see him once more there: and the rather, because one Minister that had not yet been with him, was desirous to visit him; and then again after some few words with him, we asked him to go to prayer again once more, saying, *Now this will be the last time that we shall pray with you in this place.* And he did perform this duty with great livelinesse, that now he excelled himself, and the nearer he came to his end, the more fervently we percieved he prayed: but we took notice, that in this last duty in *Newgate* he was much in praising God, and blessing God for his mercy to him, to our great astonishment.

After a few words, when this duty was over, we took some of us our final farewell of him: and he, expressing his thanks to Gods people for their prayers for him, and to the Ministers for their love and pains with him, was commended by us to the Grace of God, saying' *Thomas, The Lord be with you, the Lord of Heaven be with you, O the Lord of mercy help you, and have compassion on you.*

This morning he expressed himself to his Friend *H. B.* thus: Oh my friend, we cannot tell how glorious a place Heaven is: but if once I get thither, and could drop down a Letter to you, and tell you of the glorious things I there shall find; how would it rejoyce your heart? And to his Friend, parting with him said, I know God loveth me, and that I am going to the Kingdom of Heaven.

The last Speech of Thomas Savage *at the place of his Execution at* Ratcliff.

Gentlemen,

HEre I am come to dye a cursed and ignominious Death, and I most justly deserve it, for I have Murthered a poor innocent Creature, and for ought I know, have not only murthered her body, but if God had no more mercy of her soul, then I had of her body, she is undone to all Eternity: so that I deserve not only death from Men, but Damnation from God. I would have you all that look upon me, take warning by me: the first sin I began with, was Sabbath-breaking, whereby I got acquaintance with bad company, and so we went to the Ale-house, from the Ale-house to the bawdy house, there I was perswaded

perſwaded to rob my Maſter, as alſo to murther this poor innocent creature, for which I am come to this ſhameful end. I was drawn aſide I ſay, by ill company, pray take heed of that, for it will not only bring your bodies to the grave, but your ſoul to hell: have a care of neglecting the Sabbaths, it is that which hath not only brought my body to the grave, but my ſoul in danger of eternal torments. And try the ways of God, for the Lord be praiſed I have found ſo much of excellency and ſweetneſs in Gods ways, that *I* bleſs God that ever *I* came into a Priſon. And now, though *I* am leaving this world, *I* know I ſhall go to a better place: for *I* have repented from my ſoul for all my ſins; not becauſe *I* am to dye for them, but to ſee that *I* ſhould do that whereby *I* ſhould deſerve Hell ten thouſand times over, and ſo diſhonour God.

Now the Lord have mercy on my Soul.

The Prayer of *THOMAS SAVAGE* at the place of Execution.

O Moſt merciful, and for ever bleſſed Lord God, I beſeech thee look down upon my poor immortal ſoul, which now is taking its flight into another world, which now is ready to appear before thy barr. Lord, I beſeech thee prepare me for it, and receive my ſoul into the Arms of thy mercy; and though my body die, and I come to die this ſhameful death, yet let my ſoul live with thee for ever. Lord pardon all the horrid ſins that I have committed, the Sabbath breaking, Lying, Swearing, Curſing, Uncleanneſs, and all the reſt of my ſins that ever I have committed. Lord, give me a new heart, and give me faith that I may lay hold and throw my ſelf fully and wholly upon thee: enable me, O Lord, give me ſaving repentance, that I may come to thy Bar, and thence be recieved into glory: let me not be a prey to Devils to all eternity: let not my ſoul periſh; though my body die, let my ſoul live. Lord let me not be ſhut out from thy preſence, and let not all the Prayers, and Tears, and Counſels, and inſtructions, that have been made and ſhed on my behalf, be in vain; pity my poor ſoul. Lord, my immortal ſoul; Lord, it would be juſt with thee to caſt me into everlaſting burning. I have been a great ſinner, but Chriſt is a great Saviour. O Lord, thou haſt pardoned great ſinners, and thou canſt do it Lord; and Lord, wilt thou not do it! Lord, let me not be a fire-brand in Hell, and a prey to

Devils

Devils to all eternity, let me not then be ſhut up with Devils and damned ſouls, when my ſoul takes its flight into another World. Lord, I have repented for what I have done, from the bottom of my heart I have repented: and Lord if thou wouldſt damn me, thou wouldſt be juſt: but how infinitely more would it be for the glory of thy free grace, to ſave ſuch a ſinner as I am: good Lord pour down thy Spirit upon my ſoul. O tell me that I have an intereſt in Chriſts blood, good Father, good Lord, before I go hence Lord I am willing, I am willing to leave this world: I can prize thee above all: there is nothing I can prize like to thee; wilt thou not recieve my ſoul? recieve it into thy arms, and ſay, Come thou bleſſed of my Father; *good Father for Jeſus Chriſts ſake pity my poor ſoul, for pities ſake. Lord, it is not my Prayers or Tears will ſave my ſoul; but if ever I am ſaved, it muſt be through free-grace, and the blood of Chriſt; and if there be not enough in that Blood, Lord, I am willing to be Damned. Lord, look down upon my poor ſoul; and though I have been ſuch a ſinner, thou art able to pardon me, and waſh me, apply one drop of thy blood to my ſoul, Lord, my immortal ſoul, that is more worth then Ten Thouſand Worlds. It is true, Lord, I confeſs I have taken a great deal of pleaſure in ſin, I have run on in ſin, and could not invent where to go on thy day, and was wont to ſtudy into what place, and into what company I might go upon the Sabbath day: forgive me, Lord waſh me, recieve me into thy arms, O Lord: Oh for one glimp of mercy: Lord if thou wilt pleaſe to reveal thy ſelf to me I ſhall tell it to all that behold me. It is a mercy, Lord, that I am not in Hell, and that thou ſhoweſt me the bitterneſs of ſin before I come into Hell: it is a mercy, Lord, that I have had the Prayers, converſe, and inſtructions of ſo many of thy Miniſters and People. Lord, recieve my ſoul, one ſmile, Lord, one word of comfort for Jeſus ſake. Oh, let me not go out of this world, let not my ſoul periſh: though I killed a poor innocent Creature, Lord, deal not with me as I dealt with her; but pity me, pity me for Jeſus Chriſt ſake,* Amen.

One asked him in the cart, Well now, *Thomas*, how is it with your ſoul? What ſenſe have you of God's love? He anſwered, Sir. I thank God through infinite mercy, I find God loves me, and that now I can chearfully go.

After his Cap was over his Eyes, he uſed theſe Expreſſions.

Lord

Lord Jeſus recieve my Spirit.

Lord one ſmile.

Good Lord one word of comfort for Chriſts ſake: though death make a ſeparation between my ſoul and body, let nothing ſeparate between thee and my ſoul to all eternity.

Good Lord hear me.

Good Father hear me.

O Lord Jeſus receive my ſoul.

VVhilſt he did thus pathetically expreſs himſelf to the people, eſpecially to God in prayer, there was a great moving upon the affections of thoſe who ſtood by, and many tears were drawn from their eyes by his melting ſpeeches. All this was the more remarkable in this young man, being under ſixteen years of age when he was firſt apprehended.

After he was turned off the Cart, he ſtrugled for a while, heaving up his body, which a Young man (his friend) perceiving, to put him quickly out of his pain, ſtruck him with all his might on the breaſt ſeveral times together, then no motion was perceived in him; and hanging ſome conſiderable time after that, and as to all outward appearance dead, inſomuch as one ſaid to another friend of his, namely Mr. *B. Now he is in Eternity*; and the people beginning to move away, the Sheriff commanded him to be cut down, and being receiv'd in the arms of ſome of his friends, he was conveyed by them into a houſe not far diſtant from the place of Execution, where being laid upon a Table, unto the aſtoniſhment of the beholders, he began to ſtir and breath, and rattle in his throat, and it was evident his life was whole in him; from the Table he was carried to a bed in the ſame Houſe, where he breathed more ſtrongly, and opened his eyes and his mouth (though his teeth were ſet before) and offered to ſpeak, but could not recover the uſe of his Tongue; but his reviving being known within an hour the Officers came to the houſe where he was, and conveyed him to the place of Execution again, and hung him up again, until he was quite dead, whence he was carried by his mourning friends to *Iſlington*, where he now ſleepeth in the Bed of his Grave, until the morning of the Reſurrection, from whence, though buried in diſhonour, he will then be raiſed in glory.

Thus you have had the Relation of one that was but young

in

in years, but old in wickedneſs: you have read of his Sabbath-breaking prophaneſs, ſwearing, lying, ſtealing, drunkenneſs, fornication, and the like ſins, which he confeſſed himſelf frequently and deeply guilty of: and to compleat and fill up the meaſure of his ſins he added to the reſt the horrid ſin of Murther. *I* believe you have ſcarcely heard of ſin grown up to ſuch maturity in ſo ſhort a time as it did in him, who when he was impriſoned, was under ſixteen years of age.

And what could any expect ſhould be the iſſue and product of ſin arriv'd to ſuch perfection, but Death and wrath, and the vengeance of eternal fire?

But behold here an inſtance of Free-grace! His ſins did abound, but Gods grace did ſuper abound. Sometimes God doth ſow the ſeed of grace in the heart that is moſt unlikely to receive it; and reapeth great glory to his Name by pardoning great ſins.

VVe read that when *Ephraim* was bent upon wickedneſs, ſo that a man could hardly expect the reſtraining of *Gods anger* any longer, but that it ſhould kindle in his breaſt, and break forth in a flame, to devour a people ſo rebellious; yet the Lord expreſſeth himſelf in a way of wonderful mercy and aſtoniſhing free-grace, Hoſ. 11. 8, 9. *How ſhall I give thee up, O Ephraim? How ſhall I make thee as Admah? How ſhall I ſet thee as Zeboim? My heart is turned within me:* (not againſt *Ephraim*, but towards him) *my repentings* (not mine anger) *are kindled together, I will not execute the fierceneſs of mine anger.* And the reaſon is not drawn from any thing in *Ephraim* to move him, but only from himſelf, *For I am God and not Man.* If one man had been ſo provoked by another, and it had lain in the power of his hand to have avenged himſelf on his enemy, ſurely he would not have ſpared or ſhewn any favour. But becauſe he is God and not Man, whoſe thoughts are not like our thoughts, and whoſe mercies are not like our mercies, but further removed above them, then the Heavens are removed above the Earth: in compariſon with whoſe mercies, our moſt tender mercies are not leſs then cruelty: therefore becauſe he is *God* and not *Man*, and herein would act like himſelf, he hath pity, and ſheweth favour unto *Ephraim*. Take another inſtance in *Iſrael*, who had made God to ſerve with his ſins, and wearied him with his iniquities, having *preſſed God herewith, as a Cart is preſſed with ſheaves*, and nothing but vengeance could rationally

rationally be expected, and that God should say as at another time (for God doth not shew such favour to all, and at all times, that the freeness of it might be the more evident) *Ah, I will ease me of my Adversaries, and avenge me on my Enemies, and I, even I, am he that will make such audacious sinners see, and feel, what an evil and fearful thing it is to affront and provoke me:* yet read how graciously God pardoned *Israel*, declaring the ground of it to be only for the glory of his own Name, *Isa.* 43. 25. *I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.*

Surely no motive from this young mans person, or any good previous disposition (he being so exceeding vitiated by such defiling sins) could in the least encline God to have mercy upon him; but the motive was taken from himself and his own bowels. He had mercy on him, only because he would have mercy, and compassion, only because he would have compassion. If some, yea many, are passed by, who have escaped the more gross pollutions which are in the world, through Lust, and never committed such God-provoking sins as you read in the Narrative that he committed, but for lesser faults are punished everlastingly, when *God* hath had mercy upon him, and thrown the skirt of his love over him, and wrought a gracious change in him, we must say with our Saviour, *Mat.* 11. 26. *Even so Father, because it so seemed good in thy sight.* It is through free grace that any are saved; but in the Salvation of such a one, God hath demonstrated the exceeding riches of his grace towards him, through Jesus Christ. *Eph.* 2. 7.

Let not any from this example of Gods free grace, presume to continue and indulge themselves in a sinful course, hoping to obtain mercy at the last, as he hath done, and so turn God's glory into shame, and his grace into wantonness: for it is a rare example, hardly again to be parallel'd: will a man run himself through the body, because some have been healed of such wounds? will a man drink down poyson, because some by an Antidote have expelled the poyson, and escaped with life? is not Presumption the bane and ruine of Millions of Souls? may not God cut you off in the act of some of your sins, and not give you time for repentance? and if life doth continue, may not he deny you the grace of repentance? doth not custom and continuance in sin, harden your heart, and fasten you in Satans Chains? hath not *God* threatned, that such who cry

peace, peace to themselves, though they walk after the imagination of their own hearts, to add drunkenness to thirst: that he will not spare them, but his anger and his jealousie shall smoak against them, and that he will blot out their name from under heaven, Deut. 29. 19, 20.

The great improvement which should be made of Gods gracious dealings with this young man, is for all to admire God's Free-grace; and especially for poor distressed souls that are upon the brink of Hell in their own apprehensions, and are ready to despair of Gods mercy because of the greatness of their sins, to take encouragement from hence, and hopes that there may be mercy in store for them: they have not been murderers, whatever their sins have not been, and if a murderer hath been received into favour, why may not they hope? Let such think with themselves, that it is free grace hath saved him, and let them sue out at the Throne of Grace, for the same grace which is freely tendred unto them.

A Recollection out of this Narrative of those passages, from which in charity we do conclude that the work of grace was really wrought in his soul: or the Evidences of T. S. of his Title to eternal happiness.

1. *He bitterly lamented his sins, and loathed himself for them, especially as they were against a good and gracious God, according to* Psal. 51. 4. *and* Luk. 15. 8.

2. *He was deeply sensible of, and grieved for the corruption of his heart, from whence his actual sins did proceed, according to* Psal. 51. 5.

3. *He mourned over his back-slidings, because God was thereby dishonoured.*

4. *He found it hard to believe, yet professed, he would roll himself, and relie upon the merits of Christ alone for salvation; and if he perished, he would perish there.*

5. *He was much in a little time in duty, yet did profess himself, he saw the insufficiency of them to justifie or save him, according to* Phil. 3. 9.

6. *He made choice of Christ before all, before life it self, according to* Phil. 3. 8.

7. *He longed for the morning when he was to dye, because he desired to be with Christ, according to* Ph. 1. 23.

8. *He*

8. *He greatly loved God, because much was forgiven him, according to* Luk. 7. 47. *And said though God should damn him, yet he could and would love God.*

9. *He loved the company of Gods People, and professed he had rather be with Gods People in Prison with Bread and Water, than with the ungodly with liberty and greatest dainties, according to* 1 Jo. 3. 14.

10. *He blessed God that ever he was taken and imprisoned; thinking it better to be in chains, and brought to dye, than to go on in sin.*

11. *He was most broken and melted for his sins, when those that came to visit him, were gone from him, and not in their presence; when hypocrites mourn before others, and are less affected when alone: yet this was sometimes his trouble, lest God should lose the glory of the work he had wrought in him. (This was observed by one that was usually with him, when others were from him.)*

12. *He wept for joy at that time, when he could not find that God loved him, that he was not cursing, and swearing, and singing against God as others did, and he himself, formerly.*

13. *He found and tasted more sweetness in the ways of God, in praying and mourning for sin, than ever he found in the commission of sin.*

14. *He accounted sin to be worse than hell.*

15. *He had a spirit of Prayer given to him so plentifully, that it was an astonishment to many that joyned sometimes with him, considering how ignorant he was a little before, according to* Acts 9. 11. *For behold he prayeth.*

16. *He looked upon the lose of God, more than the torments of hell, and feared it more.*

17. *He prized heaven, because there he should sin no more.* These were his own expressions, and what we observed that were frequently with him: and Reader, do thou pray and watch, that thou mayst not be guilty of this young mans sins, but pray and labour that thou mightest obtain the like evidences for heaven.

A Relation of what passed in the imprisonment, and at the Execution of Hannah Blay.

H. B. *belonged to a bawdy-house in* Ratcliff, *where* T. S. *used to frequent, and was always welcome so long as his money lasted: his money being gone,* H. B. *presently puts him upon robbing of his master, which he could not easily accomplish by reason of the diligence of the servant-maid, and to murther the maid rather than fail of getting money, which he accordingly did, and goes again to* H. B. *and tells her what he had done, then flies: but the justice of God pursued him so fast that he was soon apprehended, and committed to Newgate. After he had accused* H. B. *for putting him upon the murder, she was apprehended and committed also. At the Sessions she was indicted and condemned for being accessary to the murder committed by* T. S. *In the time of her imprisonment, she was very rude, and debauched, being seldom sober, except at such times when she could not by no means procure drink to be drunk withal. She often endeavoured for to make* T. S. *drunk with her, which she once or twice effected, and endeavoured very much to draw him off from his Repentance, by driving his old trade of sin and wickedness, if any advised her to Repentance, and to take care for the future estate of her soul, she would laugh at them, and reply in some such language as she had learned in the devils School, with which she was well stored. She was from that Sessions reprieved till the next, fully perswading her self she should escape that bout, and spending her time according to her former course of living, taking as little care what should become of her Soul, as though she had never offended a gracious God, and as if there was no devil to torment her, nor Hell to be tormented in: but now Sessions being again come, and she again brought down to the Sessions-house in the* Old-Baley, *had sentence to be executed at* Ratcliff, *where the Fact was committed. The night before her execution, the Ordinary of Newgate came to administer the Sacrament to her, which she refused, saying, she could not dye in charity with some, whom she named, judging them the cause of her second judament, and Execution. The next day, being Friday, Feb. 26. she was conveyed in a Cart from Newgate to the place of Execution, where she ended her wicked life by a shameful death, without the least sign of sorrow or repentance for her abominable whoredoms and wickedness.*

2. *Tim.*

2 TIM. 2 22.

Flee alſo Youthful Luſts.

I Am come this day to ſpeak to you in the name of a *dying man*, and *dyings mens* words ſhould leave *living-affections*, and *laſting-impreſſions* upon the hearts of the Hearers: Nay, that which is infinitely more, I am come to ſpeak to you in the Name of the *living God*; and therefore, I beſeech you, be ſerious: remember that we are not now about a laughing-buſineſs; it is no leſs than for lives and Souls; and, for all that I know, as you demean your ſelves now, it may fare with you to all Eternity: and if that will make you mind what I ſay the more, know this, That what I ſhall now ſpeak, is but a Comment upon what was yeſterday delivered in brief, from one that was in perfect health, and in the Grave the ſame day. And who knows whether there be not ſome here alive, and in health, that before to morrow morning ſhall be lumps of Clay, and this the laſt Sermon that ever they ſhall hear? Wherefore, I beſeech you ſirs, if you love the life of your ſouls, hearken as if you expected to dye as ſoon as my ſermon were ended.

The ſhortneſs of my time will give me leave to ſpend no time at all by way of reflection upon the Context: but I ſhall immediately fall upon the words, as they lye before us: *Flee youthful luſts*: In which you may obſerve.

1. An Act, *Flee.*
2. The Object, *Luſts.*
3. The quality of the Object *Youthful luſts*,

The Doctrine that I ſhall take notice of from theſe words, is this:

Doct.

Doct. *That it is the great duty of young people, to be exceeding careful to avoid the sins which usually attend their age.* Or if you please, *That it highly concerns young men to flee* youthful lusts. *It's no cowardise to flee from sin.*

In the prosecution of this Doctrine, I shall shew,

1. What are the common sins of young people.
2. What it is to flee from *Youthful lusts.*
3. Why they should flee from *Youthful Lusts.*
4. I shall apply it.

I shall name some of those sins which young ones are subject to.

First, Young people are very apt to be disobedient to their Parents or Masters. O how great a rarity is it, to see young people as ready to obey, as their Parents are to command! Most children are children of *Belial,* that is, without a yoak. Let Parents command, advise, nay, intreat, all's to little purpose. How ready are they to break the bond which God and Nature lay upon them to dutifulness! Though the Command of God be plain enough; though his Threatnings are terrible; and though this sin seldom goes unpunished in this life, yet Children take little or no notice of them. One would think that one Scripture should scare them, Prov. 30. 17. *The eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it.* What is the *English* of that? why, they shall come to an untimely end. Have not the sad complaints of many at *Tiburn,* sufficiently demonstrated this to be true? Have not many cryed out with a Halter about their neck, Children, if you value your lives and souls, take heed of disobeying your Parents. That was the sin which brought me to this untimely and shameful end.

2. Another youthful sin is, *Lying.* Poor Children quickly learn this Lesson of their Father the Devil. It is not without good reason that the *Psalmist,* Psal. 58. 3. gives such a Character of wicked Children which went astray from the womb, telling lyes; and the older they grow, the more skil'd they be in this deviliſh art; it's likely they are ignorant that it is a sin

that

that cuts the bonds of all ſociety: it may be they are told how dear *Ananias* and *Sapphira* paid for one lye, *Act.* 5. 3. nay, though the word of truth tell them more than once, That Lyars muſt dwell with their Father the Devil, in that black Priſon, *Hell*; though they hear of a Lake of Fire and Brimſtone that burns for ever, *Rev.* 2. 18. and that ſuch as they are, muſt be caſt into it: yet for all this they'l venture ſtill.

3. *Sabbath-breaking* is another youthful ſin. O how little do moſt of the young people of this City mind the ſanctifying of the Sabbath? Doth not the multitude of Apprentices and Children that wander up and down *Moorfields* on the Lord's Day, ſpeak this to be too true? they dare not make bold with their Maſters time on the Week-days: but as for God's Day, That they ſpend as if God had ſet apart one day in the week for young People to ſleep, drink, and play in: they dare as well eat a piece of their fingers almoſt, as to do that on another day, which they do then; and the truth of it is, they look upon the diſpleaſure of a dying man as terrible; but the Anger of a holy God they make light of. O little do they think what precious time that is! their Souls are naked, and they then may have Cloathing; they are ſtarving, and they may then have Food, the Market is then open, Proviſions for Eternity may then be had. But, O prodigious Madneſs! the hearts of moſt young ones ſpeak in this language: *As for Chriſt, Heaven, and Soul, let them go, we have better things to think on, more weighty matters to mind.* And it is true indeed, O young man: what is the company of vain wretches, like thy ſelf; the wanton embraces of a whoriſh woman, the turning off thy Cups, and Damnation, more needful than the hearing of Sermons, than Praying, and reading, and Salvation? Sure you ſhould not alwaies be of that mind! O little do you imagine how dear you ſhall pay for all the pleaſures you have on the Sabbath, out of Gods Houſe. This, this was *THE SIN* which lay like a load upon the Soul of this poor *Young man*, *The profaning of the Sabbath*; that was the bane of him. This carried him out of Gods way into the Devils quarters. O how bitterly did he bemoan himſelf for this ſin, as the cauſe of all the reſt! O! (ſaid he) *when I ſhould have been begging the life of my ſoul I was plotting the death of my ſoul and body too.* Did none of you ſtand by the Cart when he wept ſo bitterly, and cryed to the Lord to forgive this great and dreadful ſin? Did none of you hear how

earneſtly

earnestly he begged of you to have a care of that sin, as you loved your lives and souls? *O wretch* (said he) *that I was! I studied how I might spend the Lords day in the devils work. I thought I could never dishonour God enough; and that time that I should have served God most in, I did most for Satan: in them then I play'd my mad pranks. I went into the Church indeed sometimes, (but I may speak it with shame and deep sorrow now) I never heard one whole Sermon all the while I was with my Master; and indeed I laugh'd at those that spent the Sabbath in hearing of Sermons, and praying; and looked upon them as the veriest fools in the world. I was glad when the Sabbath came, that I might have time to run to my vile comrades. I rejoyced that I could then go to satisfie my cursed lusts with whorish women: O! tell young men from me, That the breaking of the Sabbath is a costly & dangerous sin.* Sirs, the substance of this Sermon I received from his mouth: and will you not believe a dying man? Do you think he did but jest? 'Twas on the Sabbath day he went to a Whore, 'twas on the Sabbath he robbed his Master, and 'twas on the Sabbath that he killed the Maid. But because this sin is Epidemical, I leave a short story with you, and desire you to think of it, and then if you like what follows, break the Sabbath still. The story is this: A dear friend of mine was preaching about the sanctifying of the Sabbath, and had occasion to make mention of that man, that by the special command of God was stoned to death for gathering sticks upon the Sabbath-day. Whereupon one of the Congregation stood up and laughed, and made all the hast he could out of the Church, and went to gathering of sticks, though he had no need of them, but when the people came from the Sermon, they found this man stark dead, with the bundle of Sticks in his arms, lying in the Church-Porch. And yet for all this, there stands a young man in that corner that makes nothing of idling away the Sabbath: and there sits another that minds not the Lord's Day, except it be to get into wicked company, and take his pleasure in it. And how canst thou endure to hear of this, without trembling? But I fear, thy heart is so hard, that thou art ready to rage against this reproof: well, if the case be so, I have done with thee; but believe it, God hath not yet done with thee, and the Devil hath not done with thee: and though thy Conscience say nothing now, yet I tell thee, That hath not done with thee neither: let none think I am tedious upon this

head

head: if young men will but reform this ſin, I promiſe I will never tell them of it more. Chriſtians, (I hope that there be ſome ſuch here) would it not be a bleſſed ſight to ſee the Fields, the Taverns, the Whore-houſes empty, and the Churches full? would it not be a bleſſed Reformation? O when ſhall it once be! which is the ſweeter Muſick, to hear the air eccho with the confuſed hollowing aud roaring of lewd young men, playing upon the *Lords* day, or to hear the ſound of ſinging of Pſalms, repeating of Sermons, Praying, reading of Scriptures? which is like to end beſt? *Iſa.* 56. 2. *Amos.* 8. *Iſa.* 58. 13. 14. *Ezek.* 20. 12.

4. Another youthfull ſin is *Miſ-ſpending of time*, Young ones think they have time enough before them, and therefore make nothing of trifling it away. How far are moſt from following the Apoſtles counſel. in *redeeming of the time?* what do you think many hours diſcourſe of filthy bawdy ſtories, is that redeeming of time? Is ſitting up whole nights to play at Cards and Dice redeeming of time? Is robbing your ſelves of ſleep, to lye in the boſom of *Dalilah*, redeeming time? If this be redeeming of time, then ſome of our young ones, and many of our gallants, redeem time bravely. 'Twas a notable one, that of *Seneca*; If (ſaith he) one ask me for my Purſe, I am not very willing to give it him; If he beg my Eſtate, I think it a mad requeſt; but if he ask me to paſs away time with him, two or three days of time, I paſs not much upon it, but it's eaſily granted: and thus one of the moſt precious things in the world is vilified. O little do people think how glad they ſhall be one day of one of thoſe hours that they ſpent in foolery Oh call time again, will be the language of more then one, upon a death-bed. Could you talk with ſome of the mad young ones that are in Hell, that lived five or ſix years ago in as much pleaſure as you do now, and ſpent their time like you, but it may be little dreamed of being in Hell ſo ſoon, but might reckon of forty or fifty years to live; could you I ſay, talk with them, and ask them what they think of time now: they would quickly ſay, Oh a world for one praying hour. Oh where are the people to be found that ſeriouſly conſider that there is not a moment of Time but we muſt be accountable for. 'Twas excellently ſpoke of that poor young man when he was in *Newgate* amongſt the common Priſoners; one Sabbath-day they asked him to play at Cards with them: Oh (ſaith he) you and

I have ſomething elſe to do with our time, than to play at Cards. Is it now a time for us to be ſporting away the Sabbath, when we have but one poor Sand left to work for Eternity ?

5. Another youthful ſin is, *Keeping bad company.* Are there not many of the Devils Emiſſaries, that make it their buſineſs to decoy poor young ones? O what a happineſs do they promiſe them ! a goodly happineſs indeed, to carry them to the Devil ! 'twas not without cauſe that *David* (in *Pſal.* 1. 1.) did pronounce them bleſſed that had leaſt to do in wicked company : whatever deluded creatures think of their mad jovial Company ; one that is well in his wits, looks upon their ſociety as an emblem of Hell, Pſal. 120. The young man upon whoſe account we are here met this day, told me , that two or three wicked fellows firſt got him out to ſpend a penny ; but little did he think whither they were leading of him ; and after they had been at one place, they carried him to another, till at laſt they brought him to that Houſe, out of which few go without their Deaths-wound. This was the general complaint of them that went this laſt Aſſizes to *Tiburn.* And yet how are ſilly ſouls pleaſed with ſuch company, whoſe greateſt kindneſs is to make them go merrily to Hell ? And are they ſtill ſuch ſweet natur'd creatures, that you can't love too much, who do what they can poſſibly to deprive you of your trueſt happineſs, and make you miſerable for ever? O how will your boon Companions greet one another in Hell, nay, it may be upon Earth too ? I remember I was once with a drunkard that lay a dying, and after I had prayed with him, in comes one of his old Companions in ſin, and askt him how he did : at which he was ready to gnaſh his teeth, and made this dreadful reflection concerning him to me, 'O that, that was the 'wicked wretch that drew me away : if it had not been for 'him, I had not been in ſo lamentable a condition upon a death-'bed, *Prov.* 1. 10, 11.

6. The ſixth youthful ſin is, *Curſing* and *Swearing.* How ready are young ones to learn the language of their Father ? It was not long ſince that I heard a little Boy ſwear at every ſentence he ſpoke. O what will ſuch be when they come to be old, if they begin ſo ſoon ? ſcarce creep on their feet, and yet running poſt to Hell ! Oh how many are there of this daring generation, that bend their tongues like bowes, and ſhoot thoſe arrows againſt Heaven, which will fall down dipt in the

poyſon

poyſon of Divine Fury. It would make one's heart ake, to hear how ſome belch out their helliſh Oaths, to hear how cruelly they rake in the wounds of Chriſt, and crucifie him afreſh; not conſidering, that at the ſame time they are butchering of their own ſouls; and if one tell them of their ſwearing, how ready are they to ſwear? That they did not ſwear? and turn and laugh, as if it were a creditable thing to be like the Devil, and an honour to make haſt to hell. O how many are there of this black Crew, that brave it out with their Damn-me, and Sink-me, and Oaths, as if they would dare the Almighty to his very face, and as if there were little of truth in Gods Threatnings, and his Anger a very light matter! O ſinner! what if God ſhould take thee at thy word, when the next Damn-me is in thy mouth? and ſtop thy breath with an Oath in thy mouth? what if God ſhould go to curſing too? Do you know what a dreadful word that is, *Go thou curſed*! O! what if God ſhould ſwear too. *That thou ſhalt never enter into his reſt*? Couldſt thou but ſee the flaming tongues of thoſe horrid ſinners that know what the meaning of that word Damn-me, is: couldſt thou but ſee how they bite thoſe Tongues for madneſs, it may be it would make thee think, that an Oath is no ſuch light matter. You ſay, *Words are but wind:* but believe it, this wind will riſe to ſuch a ſtorm as will not be allay'd without deep repentance, till it hath blown thee into hell. Did you never read the third of *Mal. ver.* 5. *I will come near to Judgements and I will be a ſwift witneſs againſt the falſe ſwearers, and ſuch as fear not me, ſaith the Lord of Hoſts.* But you'l ſay, Your tongues are your own; who is Lord over us? *Pſal.* 12.4. You ſhall hear one ſhortly that will anſwer that queſtion, and let you know, that he is Lord over that, and that your own tongue ſhall be made to condemn you. But what is it that I ſee? How does that ſwearing Wretch ſtorm and rage there at me, for telling him of his ſins? Come, come, ſinner if you ſpare not God, I promiſe you I will not ſpare you, and I tell thee, what thou heareſt, is nothing to what thou ſhalt feel.

7. The next youthful luſt that I ſhall mention, is *Drunkenneſs*. Do not many (I wiſh old ones were not here too guilty) act as if their buſineſs in this World was to eat and drink, and take their pleaſures? The Devil bids them read that Text, *Eccleſ.* 11. 9. *Rejoyce O young*; and they are eaſily perſwaded to take his counſel: and ſo they drink, and roar, and conſider

not what a reckoning will be brought at laſt: neither do they ſtand till they have read the latter part of that verſe; *but know, that for all theſe things God will bring thee to judgment.* Not conſidering the meaning of that whole Scripture, which is but this: go, young man, lye at the Taverns and Ale-houſes, do, drink; and be drunk; but remember this, you ſhall be damn'd for't, and God will make you take off t' other Cup, whether you will or no, and that is a Cup ſpiced with wrath and fury. But you ſee not, neither do you yet feel it; and therefore you do but laugh at all this: you ſay with thoſe in *Matth.* 24. 19, *My Maſter delays his coming*; and therefore you eat and drink with the Drunkards, you ſay, Let him talk till his heart akes, I will never leave my pleaſure for you; Why man! wilt thou then be deſperate? Dare you ſay, *I'le drink*, though there be *Death* in the Pot, though *Hell* be at the bottom of the Cup? or do you think that God will be worſe than his word? and, that though he threaten high, yet he means no ſuch matter? O ſinner: deceive not thy ſelf; and if thou forget the reſt, carry home but that one Text, *Deut.* 29. 9, 10. *If any one hear the word of this courſe, and yet bleſs himſelf in his heart, ſaying, I ſhall have peace, though I walk in the imagination of mine own heart, and add drunkenneſs to thirſt, the Lord will not ſpare him,* &c. Do you read on, and read it again, and think of that Scripture the next time that you ſit down to your Cups. Little do poor Creatures think how dreadful a ſin *drunkenneſs* is, and how many it bringeth with it. I'le tell you of one ſtory of my own knowledge, and then I ſhall leave this. A certain Drunkard that I knew very well, when he was in drink, quarrelled with his Fellow-ſervant, and after a few words, knocked him down with his Flail, and killed him at one blow. Afterwards, by Friends he made ſhift to eſcape the Halter, and comes home again, and ſwears, and curſes, and drinks at as high a rate as ever: but at laſt, when he was in the ſame yard where he did this Murder, he dropt down dead in a moment, and I was one of the firſt that ſaw him.

8. Another youthful ſin is, *Uncleanneſs.* Is not *England* too near a kin to *France*? Do not many of our young ones act as if they took pattern by *Sodom* and had learned of *Gomorrah*? *Jeremiah* made ſad complaint, *Jer.* 5. 7. And are we leſs guilty? Doth not the Scripture ſpeak plain enough againſt this ſin? though the Pope count it a *venial fault*, yet thoſe that are guil-

ty

ty of it, will find, that his *Pardon* will give them little eaſe when they are caſt into a Bed of flames. Sure our hot young men ſeldom read the book of *Proverbs*, but act as if that ſimple young man (*Prov.* 7. 10.) did run no great hazzard: what was it that brought *Thomas Savage* to Theft and Murder? What brought him to that ſhameful death? O how bitterly did he take on, that he ſhould ever ſee the face of that *vile woman*! O! had he but conſidered whether he was going, and that moſt of her Gueſts go to Hell: had he but thought ſeriouſly how bitter that ſin would prove, I believe he would have lain in flames as ſoon as with that *abominable woman*. Did none of you hear what he ſaid when he was upon the Cart? did none of you ſee with what earneſtneſs he ſpoke? why, this was one great thing that he begged of you young ones, as his dying requeſt, That you would have a care of this ſin.

9. The next youthful ſin that I ſhall mention, is *Theft*, *Drunkenneſs* and *Uncleanneſs*, are two coſtly ſins, eſpecially the latter, and poor Creatures are uſually ſo bewitched with that, that Credit, Purſe, Body, Soul, and all muſt go, rather than that beaſtly ſin ſhould not be gratified. How many Servants are there that wrong their Maſters, imbezil their Goods, and ſecretly waſt them by the fore-mentioned ſin? and I believe I need not tell you what a Tragical end *Theft* hath.

That Prodigy of her Sex, and diſgrace of women, could not be ſatisfied with Wine and Good cheer; her Purſe muſt be fed as well as her ſtinking Carcaſe: *What do you come hither* (ſaid ſhe) *for, without money? Why, where ſhall I have it*, ſaid he? *What, hath your Maſter none?* replied that Monſter, *Yes*, ſaid he; *but I never wronged him, neither can I. Nay*, ſaid ſhe, *if you be thereabouts, come no more here.* But alas! the poor Creature is inſnared, ſo that he cannot but go to ask Councel of this Daughter of the Devil, how he ſhould manage his matters, ſo as to get that money which his Maſter had. She makes a ready reply, and adviſeth to Murther the Maid, to bury the theft. O that unfaithful Servants would think of theſe things, and now and then read that Scripture, *Tit.* 2. 10. and *Luke* 16. 6.

I ſhould here ſpeak ſomething of the bloody ſin of *Murder*; but the word of God, The Laws of men, the Power of Conſcience, and the ſignal Judgments of God againſt ſuch, puts me

in

in ſome hope that I need not much inſiſt upon that. I ſhall add but one ſin more.

10. Another youthful ſin is, *Incorrigibleneſs*. How reſolutely do moſt young ones go on in their ſins? How hardly brought ſo much as to debate the buſineſs ſoberly with themſelves or others? How do they flye in the face of them which reprove them? as if it were ten times a greater fault for to *reprove* ſin, than to *commit* it. Nay, ſome are come to that height, that they make but a mock of Hell and Judgment, as well as ſin, *Iſa.* 5. 19. But theſe are ſo vile a Generation, that I have little hopes of prevailing with them, *Pſal.* 28. 4, 5. *Jer.* 22. 21. *Gen.* 19. 14.

II. The next thing I propoſed to ſpeak to, was, *To ſhew you what it is to flee ſin.* In this I ſhall be very brief.

1. Not to commit it. Take not up this Serpent, for it hath a deadly ſting in the tail of it. Embrace not this *Dalilah*, for ſhe will betray thee, haſt away, avoid it; if you do not, it is as much as your life, the life of your ſoul, is worth, *Iſa.* 1. 16.

2. *Flee*, That is, avoid the very occaſions of ſin. It's ill jeſting with edg-tools. They are ſafeſt, that are fartheſt from it. A hundred to one but thou art caught, if thou play with the Bait. Who, but a mad man would take ſtrong poyſon into his mouth, and ſay that he will then ſpit it out? Who would chooſe to ſleep upon the top of a maſt? Believe it, Sin is one of the moſt dangerous things in the world, and he that tampers with it, plays with Hell, and is ſporting with the Devil, 1 *Theſ.* 5. 22.

3. *Flee*; that is, hate it with a perfect hatred. Say, *what have I to do with Idols any more? How ſhall I do this, and ſin againſt God?* Labour for a ſpiritual antipathy againſt ſin, and to loath it, as *David* and *Paul*, yea, as God himſelf, *Pſal.* 139. 23.

4. *Flee*, and perſwade others to *flee*: for the danger is not unconſiderable. Tell others what ſin will prove at laſt, and perſwade them to conſider what the wages of ſuch work will be, *Pſal.* 119. 157.

III. *Why*

III. *Why ſhould we flee youthful luſts?*

1. Becauſe our Captain bids us *flee*: we have his Commiſſion, nay, his abſolute command: may I not ſay, his Entreaty too? What is the meaning of all thoſe pathetical Expoſtulations, *Turn, you, turn you; why will you dye?* Why doth he bid us to beſeech you to look about you? What is the deſign of all the Scripture? Wherefore do we Preach and pray? Methinks the Miniſters of Chriſt ſhould be like thoſe Angels that warned *Lot* to flee out of *Sodom*, and when he lingred, they pulled him, and bid him haſt, and flee for his life. I might be infinite in Scriptures for the proof of this, *Pſal.* 34. 11, 14.

2. Becauſe of the danger of not fleeing. If the wrath of God, if Hell and Damnation, if everlaſting Miſery be to be avoided, then Sin is: for as ſure as God is true, Sinners muſt be damned if they flee not ſin.

3. Becauſe of the benefit that we ſhall have by fleeing ſin: We ſhall be everlaſtingly ſecured. If Heaven and Glory be worth the getting, if Happineſs and Salvation conſiderable, if a Kingdom and Crown be worth the having, this may be obtained by fleeing from ſin.

APPLICATION.

IV. *Uſe* 1. Is it ſo, *That it is our duty to flee youthful luſts?* Then let all this Congregation of young men and women, conſider how well they have obyed the Command. Sirs, be faithful to your Souls, and ask your ſelves ſpeedily, What you have done? *Young men,* Are you guilty, or not guilty? It's better you ſhould be asked this queſtion at the Bar of Conſcience, than at the Bar of God's Judgement. Children, how ſay you, are you as ready to obey, as your Parents are to command? Doth not your Conſcience tell you, that you can tell a lye to cover a fault, and yet not be much troubled? Some of you are come here this day to hear News, more than to hear your ſin reproved: but where are you on the Sabbath-day? May not I ſee you idling in the Streets, and ſitting at your doors? nay, may I not ſee you in the companny of wicked creatures, in an Ale-

houſe

houſe? Well, ſinner, well; the reckoning will come up by and by. I pray tell me, How do you ſpend your time? Is it in your Chamber upon your knees, and at your honeſt Callings, and in Civil and Chriſtian Society? who are the perſons that you take moſt delight in? Are they thoſe that diſcourſe of God and their Souls, and warn one another with words of Grace? VVhat think you of Curſing and Swearing? Do you fear an Oath? Or do you think the deepeſt Oaths the beſt Rhetorick, and moſt graceful, if I may ſo ſpeak, to your Diſcourſe? VVhat language do you ſpeak, the language of *Canaan*, or the language of *Aſhdod*? Can you ſtretch your ſelves upon Beds of Ivory, and drink VVine from morning to night, and look upon this as the only life? Is it not a pleaſant thing to lye in the embraces of wanton VVoman? And cannot you uſe unſeemly dalliance, and ſay, *am I not in ſport*? Did you never wrong your Maſter in your life? And dare you do ſo ſtill? And how would you take it, if I ſhould come to you, and tell you roundly of all your ſins? Could you bear it if I ſhould come cloſe to you and ſet Hell and Damnation before you? *Young men* I beſeech you anſwer me; I tell you again it's better for you that I ſhould ask you this queſtion here, than God hereafter. VVell, have you put it to your Conſcience? And are you guilty? I muſt tell you plainly, I cannot but think that abundance of this Congregation are in many of theſe ſins deeply guilty; and yet there ſtands a ſlye ſinner, no more affected then the ground he treads on: thou think'ſt I do not know thee; but that, if poſſible, I may ſtop thee before thou com'ſt to the Gallows, and Hell, I ſhall do what I can, for my ſoul to reach thee: wherefore give me leave, in the next place, to ſpeak one word by way of *Conviction*.

Young people, I am not come this day to tell you News; my buſineſs is not to tickle your ears, but to do what I can poſſibly to keep you from that place of ſhame, the *Gibbet*; and that place of torment, *Hell*. I believe here are many, that I ſhall never ſee nor ſpeak to while the World ſtands; and that our next meeting will be before the judgment-ſeat of Chriſt: and therefore I muſt tell you I muſt not jeſt with you. I ſpeak to thoſe that are guilty: you know well enough who I mean. Let me ask you ſoberly. Do you believe that there is a God? and that he is privy to all you do? and dare you outface God with your wickedneſs? Or do you make account his eye is nothing,

ſo

ſo man do not know : can you ſo? Believe it, ſinner, you will ſhortly know that God, and your Conſcience are witneſſes enough to caſt you : and is this nothing : are not the threatnings of a God to be regarded : ſhall the Lyon roar, and will not ſuch a beaſt as you tremble? know this, as ſtoutly as you brave it out now, you will ſhortly quake. But you are reſolved, come on what will, venture you will. But hold, ſinner, I prithee let's reaſon the caſe a little ; do not act like a fool and a mad-man : Were you ever in *Newgate*? Do you know what a priſon is? Are Fetters ſuch deſireable things? Hath the Devil done you ſo much kindneſs, as that you muſt venture your liberty for his ſake? Come tell me, ſinner, What good did the Devil ever do for thee willingly? Is it worth thy while to do and ſuffer ſo much for one that never intended any good to any in the world? Conſider a little, young man, is it nothing to come gingling in your chains before an Earthly Judge? Is the ſight of the Bench nothing? Is it nothing to have your villany laid open before the world? How do you think you ſhall look, when evidences comes in clear, and the Jury ſhall caſt you? What, brave it out ſtill! But what will you ſay when the Judge ſhall paſs ſentence upon you, *to be carried from thence to the Priſon, and from that, to the place of Execution*? Is it nothing to have Ten Thouſand Spectators, of your ſhameful end? But methinks I hear ſome of that helliſh rout laughing, and ſaying, *It is but a ſwing or two, and then all's over, their miſery's at an end.* But hold there, ſinner, then thy miſery will begin ; for thou ſhalt appear immediately before the bar of God, and there receive another *ſentence* ten thouſand times more dreadful than the former, VVhat, do you make nothing of that dreadful word, *Depart thou curſed*? and then immediately the Devil takes your ſoul. He waits for his prey ; and thou muſt be reſerved in chains of darkneſs, in unſpeakable and unavoidable torments, to the judgment of the great day, and then thy curſed body and ſoul ſhall meet. O what a dreadful greeting will that be, when both body and ſoul ſhall be caſt into everlaſting flames! VVell, young man, now what do you ſay? Is it beſt venturing ſtill? But it may be thou beginſt to think, what a ſtrange cenſorious man is this? Such Preaching is enough to make one out of their wits! what, is there no ſuch thing as Repentance? a grace, a God one may be ſaved for all your railing. VVhat do you think of *T. Sa-*

vage? Did not he repent: I hope you will not ſay that he is in Hell. No indeed, for I verily believe that he is a Saint in glory: but how do you know whether God will give you repentance? I muſt tell you, he is a ſingular inſtance, ſuch a one as we ſhall ſcarce hear of in an age: and I remember, *that he that is oft reproved, and hardens his heart, ſhall ſuddenly be deſtroyed, and that without remedy.*

But though I ſpeak thus, brethren, I hope better things of many here, and things that do accompany ſalvation. I am perſwaded here are ſome young ones that had as lief venture their lives as indulge themſelves in the fore-mentioned youthful luſts. I think I have ground to ſay what I do: brethren, I beſeech you make not my boaſting void, neither let me be aſhamed of my confidence. I am perſwaded, I ſay again, that ſome of you now hate what ſometimes you did delight in, and though, it may be, in the days of your darkneſs you lived in your ſins, yet now fear to fall into them, as much as you fear Hell: Courage my brethren, go on bravely, and the Lord be with you; you are the hopes and joy of old Chriſtians, they bleſs God from their heart to ſee ſuch flowers in Gods Garden: hold but out, be ſtrong, and quit you like men, and heaven ſhall be yours, as ſure as if you were already there.

4. *Uſe.* I ſhall here ſpeak ſomething by way of advice to the Maſters of Families and Parents: it lies much in your power to ſet a ſtop to that mighty torrent of wickedneſſe that doth almoſt overflow this City. Remember, ſirs, what a dreadful ſin the ſin of Murder is: what then do you think of thoſe that murder ſouls, that ſtarves ſouls? How do you think God will take it at your hand, that you ſhould be ſo careful that your work be done, and never mind his at all? is it nothing to you, that one that dwells under your your roof, muſt dwell with *everlaſting burnings*? Are you ſo barbarous, as to be indifferent whether your Servants and Children are damned or ſaved? What can you anſwer, when thoſe of your own houſe ſhall ſtand before the great God, and ſay, *Lord if it had not been for my Maſter, I had never ſinned againſt thee at that rate which I did: he never told me any thing of the danger of ſin, he would be ſure to call me up betimes to look after his buſineſs: if I neglected that, I ſhould quickly hear of it: but as for the Lords day praying, or reading, or any thing that concerned God or my ſoul*

I never was ſo much as reproved for the neglecting of them: O! if I had been but told of ſuch a dreadful place as this, is, and what ſin would end in, ſure I ſhould never have ventured as I did. Sirs, I beſeech you think how you ſhall anſwer ſuch an accuſation at the day of judgment, as ſure as you live, you will then be ſpeechleſs. *Parents* me thinks *you* have ſomething within you, to put you upon your duty: what? have you no love at at all to the fruit of your bodies? is it no great matter whether your children ſink or ſwim? would you be contented to ſee them in a houſe that is in a flame, and do nothing to get them out? would you have your children fire-brands of hell for ever? will you do nothing to reſcue them from that devouring Lion who would tear them in pieces? can you bear to hear them cry out againſt you, and ready to fly in your faces? doth it never trouble you to think what a greeting you ſhall have in another world when they ſhall curſe the day that ever they ſaw you, when they ſhall ſay, *I may thank you for this dreadful miſery you never catechis'd me, nor told me one word of this place of torment; you never corrected me for my ſin: if you had, it may be I ſhould not have lain under this intolerable anguiſh?* What do you ſay; ſirs, to theſe things? Methinks they call for your ſerious conſideration: really, if theſe be not weighty matters, I know not what be, Let me ask you in meekneſs, whether it be not a piece of the moſt *barbarous cruelty* in the world, to let your children and ſervants run to hell, without doing what in you lies to ſtop them? But I hope, by this time, ſome of you are a little convinced of the dreadfulneſs of the loſs of a ſoul, and are loth to have the guilt of the blood of ſouls to lie upon you for ever, and therefore begin to ask. What ſhall you do that you and yours may be ſaved, and your Servants and Children might eſcape the Snares of Satan, and *flee youthful luſts*? are you in good earneſt, friends? and will you promiſe, as in the preſence of God, that you will do what you can poſſibly, to diſcharge your duty, and to follow thoſe directions that I ſhall give you? In hopes that ſome are reſolved, by the help of God, to do what in them lies for the keeping all under their charge from everlaſting burnings: I ſhall adviſe you.

1. Be good your ſelves, and labour to be paterns of Holineſs, and to ſhew your Children and Servants by your converſation that you your ſelves believe that there is a God, an im-

mortal ſoul, heaven, hell, and eternity, let your language be ſavoury, and ſpeak you to be one that hath been with Jeſus. Let your actions be regulated by the Word, and endeavour to let them know, that you are not in jeſt when you ſpeak of God and their Souls. *Pſal.* 10. 1, 2.

2. I charge you as in the preſence of God, as you will anſwer the neglect of it at the bar of that great Judge, take an exact account of your Servants how they ſpend their time, what company they keep, what they do upon the Sabbath, and if you would make any thing of Religion, be as careful that the Sabbath be ſpent in Gods ſervice, as the week-days in yours. I could tell you of a Servant that was wont many a time and oft, to complain of his Maſter, and ſay, *If my Maſter had ever examined me the Text on the Lords day, or called me to account where I had been, or what I had heard, I am perſwaded I ſhould never have come to ſo ſad an end as I am now like to do.*

3. Inſtruct them oft in the matters that concern their eternal welfare. Sirs, tell them, I beſeech you, with all the earneſtneſs that you can for your lives, of the danger of ſin, give them wholeſome advice; tell them of the neceſſity of Converſion: allow them a little time to pray and read, and let them know that you take notice of *any thing* that is *good* in them.

4. Pray for them, cry to the Lord mightily, and ſay, O that *Iſhmael* may live in thy ſight: Lord, haſt thou not a bleſſing, O my Father, for me and mine? O pitty, dear Lord my children and my Servants, and let all under my roof, be of the Houſhould of Faith, and of the Family of the Lord Jeſus. And now once more I beg you to be in earneſt, 'twill be the trueſt evidence of the truth of your Grace, to be faithful in this work. 'Twill be your joy upon a Death-bed; 'twill be your Crown in another world.

Uſe. 5. One word by way of advice, to you young people: brethren, you ſaw yeſterday what it was to fall into youthfull luſts; and to day you have heard ſomething of the danger of theſe things. Methinks by this time you ſhould be in a rage againſt ſin; methinks you ſhould all ſay, Well, now I will never ſpend the Sabbath day as I have done, I'le never come near the company

company of vile women; this I hope ſhall be a warning unto me as long as I live. Are you (in ſober ſadneſs) of this mind? Oh that the Lord would keep this always upon your hearts: O that you now may not get out into the cold world, and ſhake of the ſenſe of theſe things. But do I not ſee ſome weeping eyes, and aking hearts? and what doſt thou ſay, poor ſoul? *O Sir, I am the man you mean! but is it poſſible for me to eſcape Hell? I have lived in almoſt all theſe ſins for many a year; what ſhall I do?*

I ſhall anſwer this honeſt requeſt, and the God of Love and Power ſet it home.

1. Labour to be acquainted with the Principles of Religion: be much in reading of the Scriptures; ſearch, and you will find never a word there to encourage ſin, but all againſt it; they will make you wiſe to ſalvation: conſult the word, and you will eſcape the wrath to come, which ſhall ſurely fall upon all thoſe that live and dye in their ſins, *Pſal.* 119. 9.

2. Labour to underſtand wherein your happineſs lies: it lies not in Riches, Pleaſures, and Honours, but in the Favour of God, *Pſal.* 4. 6. Seek firſt the Kingdom of Heaven, and the righteouſneſs thereof; ſet your affections on things that are above, and not on things below.

3. To be ſure, keep the Sabbath ſtrictly, and attend upon a powerful Miniſtery. Then is the time to buy proviſions to live upon for ever.

4. Keep good Company. Get out of wicked mens ſociety. Mark thoſe that walk ſoberly, and that mind their ſouls, and make much of them; and beg an intereſt in their prayers and take their advice. If you once grow weary of good company, I ſhall have but little hopes of you, and it's a ſign God means good to poor ſouls, when they are very deſirous to be in with them that are dear to God. A warm Chriſtian companion, O Sirs, you cannot value him too highly, 2 *Cor.* 15. 33. 1 *Pet.* 4. 4. *Heb.* 6. 12.

5. Take heed of ſinning againſt Conſcience. Let *Davids* Prayer be yours, *Pſal.* 19. 13. *Keep back thy ſervant from preſumptious ſins, let them not have dominion over me.*

6. Take heed of putting of Repentance, remember now your Creator, now is the acceptable time: O if you value your lives, make haſte, and delay not an hour; but go and fall upon

on your knees, and beg of God to give you Repentance unto life, Give God no reſt day nor night, till he have changed your heart, and made you to ſee your need of a Chriſt, and to give up your ſelf to Chriſt: O cry out this night, A Chriſt, dear Lord, a Chriſt for my poor Soul, or I am loſt for ever, *Eccleſ.* 12. 2. *Pſal.* 119. 62.

7. Be much in conſideration; Commune now and then with your heart, and think ſeriouſly whither you are going, and ask your ſoul what a condition it is in, and what it hath to bear up againſt the fear of death, and what proviſions are made for Eternity, look into your purſe, what money haſt thou that will go currant in another world? ſpend much time in thinking. I askt this poor boy how he ſpent his time in priſon? he anſwered, In praying, reading, and conſideration.

8. Neglect not prayer; *ask and you ſhall have; ſeek, and you ſhall find; knock, and it ſhall be opened unto you:* be frequent and ſerious in this duty; forget not ſecret prayer; and look after your Prayers, and be not content, except you here of them again.

9. Be *diligent* in your *Callings*, be not *ſlothful* in your *worldly buſineſs*, idleneſs is the devil's ſhop, *Rom.* 11. 12.

10. Hold out to the end: remember what they ſhall have that conquer, reſolve for Chriſt and Heaven upon any terms.

Well Sirs now my work is done; have I been beating the air? What ſhall become of theſe two Sermons? yeſterday you heard one out of the Cart, and from the Gibbet, and to day from the pulpit; and what are you reſolved to do? what, ſhall the tears, prayers and entreaties of that dying young man, be ſo ſoon forgotten? if they are, can the commands of the living God be ſo eaſily contemned? Is there nothing in all that I have been ſpeaking? what, are you ſtill of the ſame mind that you were, or are you not) I ſay again, I muſt leave you, and a thouſand to one whether I ſhall ever ſee you, or ſpeak to you more: once more I charge you, as you love your own Soul, as as you fear the wrath of God, and the flames of Hell. *Flee youthful luſts.*

FINIS.